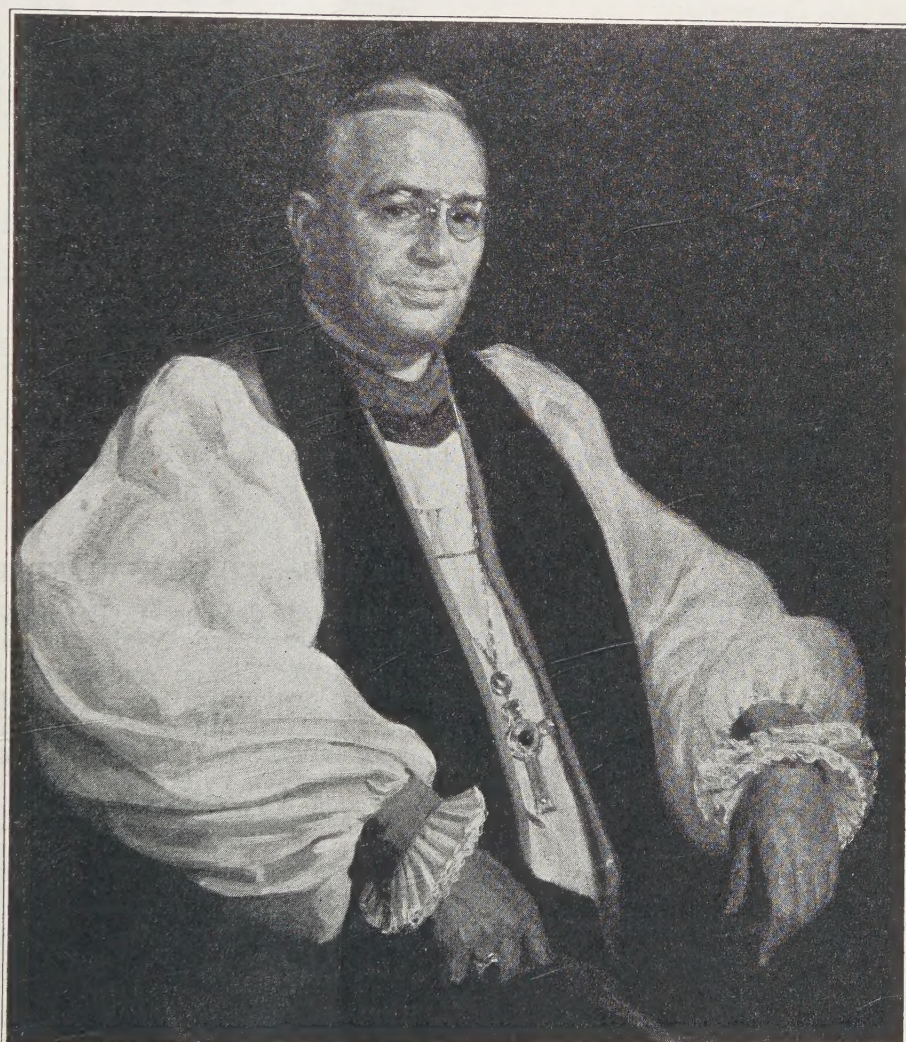


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Church Calendar

✠

- JANUARY
17. Second Sunday^a after Epiphany.
24. Septuagesima Sunday.
25. Conversion of St. Paul. (Monday.)
31. Sexagesima Sunday.

- FEBRUARY
1. (Monday.)
2. Purification of B. V. M. (Tuesday.)
7. Quinquagesima Sunday.
10. Ash Wednesday.
14. First Sunday in Lent.
- 17, 19, 20. Ember Days.
21. Second Sunday in Lent.
24. St. Matthias. (Wednesday.)
28. Third Sunday in Lent.

KALENDAR OF COMING EVENTS

JANUARY

- 16-17. Convocation of Mexico.
- 17-19. Convocations of North Texas, Spokane.
19. Convention of Upper South Carolina.
- 19-20. Convention of Western Michigan.
- 19-21. Convention of Lexington, Council of Mississippi.
20. Convention of Tennessee.
- 20-21. Council of Nebraska.
21. Consecration of the Rev. D. H. Atwill to be Bishop of North Dakota.
24. Council of Texas.
- 24-25. Convention of Colorado.
26. Council of Milwaukee, Convention of Pittsburgh.
- 26-27. Convocation of Salina, Convention of Southern Ohio.
27. Conventions of Georgia, Maryland, Michigan; Councils of Atlanta, Louisiana; Convocation of San Joaquin.
- 27-28. Conventions of Dallas, Los Angeles.
- 28-29. Council of Florida, Convention of Oregon.
- 29-31. Convocation of Honolulu.

AMERICAN CHURCH UNION

CYCLE OF PRAYER

- JANUARY
25. Holy Cross, Jersey City, N. J.
26. All Saints^a, Bergenfield, N. J.
27. Christ Church, Elizabeth, N. J.
28. All Saints^a, Dorchester, Mass.
29. St. Martin-in-the-Fields, Philadelphia.
30. St. Margaret's, Brighton, Boston.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BARNWELL, Rev. STEPHEN, deacon, formerly vicar of St. Luke's Church, Hawkinsville, Ga.; to serve at St. Andrew's Church, Douglas, and at St. Matthew's Church, Fitzgerald, Ga.

BARR, Rev. GEORGE D., rector of Grace Church, Carthage, N. Y. (C. N. Y.); became also missionary at Trinity Church, Great Bend, N. Y., succeeding the Rev. HENRY W. BELL who continues his work at Clayton and Alexandria Bay, N. Y. (C. N. Y.).

DANIEL, Rev. THOMAS W., formerly resident chaplain of Manhattan State Hospital, Ward's Island, New York City; to be rector of Christ Church, Warwick, N. Y., effective February 1st.

MCGANN, Very Rev. JOHN M., D.D., has been appointed acting rector of the Church of the Advent, Boston, Mass.

RIVERS, Rev. BURKE, formerly in charge of St. Andrew's Church, New Haven, Conn.; is rector of the Church of the Epiphany, New Haven, Conn., since January 1st. Address, 740 Woodward Ave.

SAUNDERS, Rev. A. EDWARD, formerly locum tenens at Christ Church, Clinton St., Brooklyn, N. Y. (L. I.); is rector of Christ Church, Brooklyn, as of December 6th.

TAYLOR, Rev. WILLIAM C., formerly at St. John's Church, Homestead, Fla. (S. F.); is curate at the Church of the Good Shepherd, Rosemont, Pa.

THOMPSON, Rev. WILLIAM PAUL, formerly rector of Emmanuel Church, Elmira, and in charge of St. Mark's, Millport, and of St. Matthew's, Horseheads, N. Y. (C. N. Y.); to be rector of Epiphany Church, Glenburn, Pa. (Be.). P. O., Clarks Summit, Pa.

WAGENSELLER, Rev. WAYNE M., former curate at Grace Church, Albany, N. Y. (A.); is rector of St. John's Church, Portage, Wis. (Mil.), since December 1st.

WEIKART, Rev. RAYMOND M., formerly rector of the Church of Our Saviour, Detroit, Mich.; to be rector of the Church of the Epiphany, Detroit, effective February 1st.

NEW ADDRESSES

PALMER, Rev. PAUL R., formerly 1725 N. W. 27th St.; 1439 N. W. 30th St., Oklahoma City, Okla.

SLEIGHT, Rev. CHARLES L., formerly 167 Washington St., South Groveland, Mass.; 40 Filbert St., Hamden, Conn.

WILKINSON, Rev. RICHARD, D.D., retired, formerly 132 Sayre St., Montgomery, Ala.; should now be addressed, c/o Major Otto B. Trigg, Fort Monroe, Va.

DEPOSITION

HARRISON, BENJAMIN INABNIT, Presbyter, by the Bishop of Massachusetts, December 22, 1936. Deposed. "Renunciation of the Ministry."

ORDINATIONS

PRIESTS

LOS ANGELES—The Rev. RANDOLPH CRUMP MILLER, Ph.D., was ordained to the priesthood by Bishop Stevens of Los Angeles in St. James' Church, Los Angeles, Calif., January 6th. The ordinand was presented by his father, the Rev. Ray O. Miller, and is professor of philosophy at the Church Divinity School of the Pacific, with address at 2451 Ridge Road, Berkeley, Calif. Bishop Gooden, Suffragan of Los Angeles, preached the sermon.

LOUISIANA—The Rev. OREN VAN TUYL CHAMBERLAIN was advanced to the priesthood by Bishop Morris of Louisiana in St. John's Church, Minden, December 29th. The ordinand was presented by the Rev. Anson P. Stokes, Jr., and is in charge of St. John's Church, Minden, La., and connected missions. The Rev. Dr. James M. Owens preached the sermon.

DEACONS

ARIZONA—T. CECIL HARRIS was ordained deacon by Bishop Mitchell of Arizona in St. John's Church, Williams, January 10th. The candidate was presented by the Rev. James R. Helms, and is vicar at St. John's Mission, Williams, Ariz. Address, Box 285. The Bishop preached the sermon.

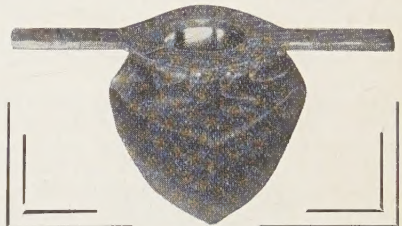
ERIE—PAUL LEONARD CRICHS SCHWARTZ was ordained deacon by Bishop Ward of Erie in Trinity Memorial Church, Warren, Pa., December 23d. The candidate was presented by the Rev. E. Pinkney Wroth, and is curate at St. John's Church, Sharon, Pa. The Rev. F. B. Atkinson preached the sermon.

MARRIAGE

The Rev. WALLACE NELSON PIERSON, rector of St. Augustine's-by-the-Sea, Santa Monica, Calif. (L. A.), and Miss Mary K. Lockwood were united in marriage on December 12th, the Very Rev. Harry Beal officiating.

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CORRESPONDENCE

Some Like It

TO THE EDITOR: Now that we have "theoretical" love for the Incarnation, it is "practically" to be desired that the midnight Mass of the Holy Nativity should be discontinued. . . .

My congregation at the midnight Mass Christmas Eve usually consists of (1) many non-Catholics who never contact the sacramental Presence of Jesus at any other time; (2) a number of Roman Catholics whose own Church deprives them of the midnight Mass; (3) my own group of faithful and sincere and devoted Christians who are my joy and strength; (4) a goodly number of "Episcopalians" who are "theoretically" too respectable to get drunk on Christmas Eve and "practically" too respectable to associate with Jesus at any other time except, perhaps, at Easter and on the day of their own funerals; and (5) some homeless men who are spending the night in the basement of the city hall. At no other time in the year is the church so crowded; so many souls to reach; but, of course, such a practice ought to be discontinued! . . .

Just how some of our clergy get away from a sermon at the midnight Mass of the Holy Nativity, that Mass being, so far as I am aware, no exception to the general rule, is another "theoretical" problem that I "practically" find no justification for in the third rubric on page 71 of the Prayer Book. . . . (Rev.) QUINTER KEPHART.

La Salle, Ill.

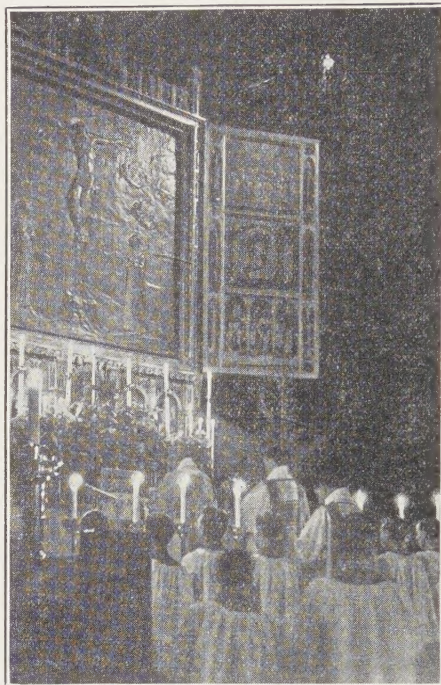
TO THE EDITOR: Since you invite comment on Christmas midnight Masses, I want to say that, at least in this parish, I have never had reason to feel that people were not in a fit condition to approach the Sacrament. On the other hand, at mid-day services at other times than Christmas, I have known isolated cases where there seemed evidences of a Saturday night "hang-over." Taught to fast from 6 o'clock our people are coming to their confessions afternoon, evening, and up to the hour of service. There is evidence that they are prepared as well as, if not better than, at other times of the year. (Rev.) EDWARD P. HOOPER.

Hoboken, N. J.

TO THE EDITOR: May I as a layman heartily disagree with Fr. Knowles in his attempt to discourage the midnight Mass? I have never seen a more beautiful or more reverent midnight Mass than was held at St. Peter's this year. The service must have been truly acceptable unto God. Had anyone come in an irreverent attitude he must surely have realized the incongruousness of the situation and deeply repented as the service progressed.

As the Mass proper began, all lights in the nave, with the exception of the candles on either side of the stations, were extinguished and the drama of the Mass was enacted amid a most beautiful setting and most profound devotion. Christmas and midnight Mass are synonymous. Take away the midnight Mass and Christmas loses much of its beauty and splendor.

Discourage the midnight Mass? Rather let our priests weave into their service some of the beauty and solemnity that is theirs for the asking. No day-time service can ever touch the beauty of that poignant hour of midnight when all the world is hushed and



E. T. Howell Photo

THE MIDNIGHT MASS

expectant, awaiting the proclamation of the Angels. . . .

Discourage the midnight Mass? Rather let us pray that this great festival of our Church may be continued and that "He, who through His Incarnation united earthly things with heavenly, fill us with the sweetness of inward peace and good will, and make us partakers with the Heavenly Host. Amen."

WALTER R. CHAMBERLAIN.

Springfield, Mass.

TO THE EDITOR: Fr. Knowles quite rightly calls our attention to the midnight Mass as a danger spot whose sacrileges ought to be brought before us and impressed upon us. Unfortunately many Episcopalians are lone or minority Church members in families of Protestant sects which have no services on Christmas day. Their unconcern for our church attendance on Christmas, by demands upon our time and convenience, is such that we women in particular are glad to have our Communions preceded by quiet preparation and followed by time for suitable thanksgiving before the busyness of the day pushes Christ to one side. The midnight Mass (or a substitute at 6 in the morning) provides this opportunity for us when our families fail to build the day around "Christ's Mass."

MARGARET E. BROWN.

Chicago.

TO THE EDITOR: Fr. Knowles' letter was of great interest to me as I had not known of the "vagaries" of the midnight Mass.

However, it seems to me (with all due respect to the feeling of St. Alban's and St. Mark's in their not celebrating midnight Mass) that since these evils exist, it is the privilege of those Catholic parishes who do celebrate the Mass in the proper way to

(Continued on next page)

Some Don't

TO THE EDITOR: There is reason to be grateful to the Rev. Archibald Campbell Knowles for focusing our attention on the Christmas midnight Mass, and to you for lending your columns for its discussion, for already the service is a problem in reverence, and bids fair to be even a greater one in the not distant future.

In both the parishes of which I have been rector for the past 17 years I found the midnight Mass already established; and my experience is such that I would never introduce it into a parish, for it is too susceptible of abuse. Its attraction for the purely esthetic, sentimentalists, sight-seers, and, yes, revelers, and the knowledge that it is furthering "evening Communion" in the Episcopal Church should give pause to any pastor. . . .

One wishes that before the Christmas midnight Mass was reclaimed we had recovered something more than a mere liturgical observance of Advent, that our people had learned to keep Christmas Eve as the vigil it is with fasting and abstinence, and that we were better taught how to cultivate the complementary Gifts of the Holy Spirit received in Holy Confirmation, Holy Fear and True Godliness. . . .

St. Francis loved the midnight Mass, and so did St. Bernard and many another holy man and woman, but they kept Advent, they fasted, and they assiduously cultivated the Gifts of Holy Fear and True Godliness. One cannot but question whether we have sufficient spiritual discipline in our ranks to claim the privilege of the midnight Mass.

(Rev.) GREGORY MABRY.

Brooklyn, N. Y.

TO THE EDITOR: Good for Fr. Knowles! His letter on Midnight Masses is encouraging to at least one layman.

Midnight Masses must usually tend to make for anything but calm recollection of thought and devotion: the crowd, the strangers present out of mere curiosity, the excitement, the alcoholized guests fresh from taverns without benefit of clergy—these make me regret the midnight Mass.

Give us our Christmas Masses on Christmas Day, with rested priests and choir, with congregations straight from home (not the theater, the stores, the barrooms), with the joy that comes from going to Communion in the glory of Christmas morning.

H. J. MAINWARING.

Wollaston, Me.

TO THE EDITOR: In response to the gracious invitation extended to your readers as to an expression of their individual thoughts as to the so-called "midnight Mass" in connection with our Church's observance of the Feast of the Nativity, it seems to me, only a layman, thus: If the midnight Mass is celebrated as a Solemn High Mass, well and good, and there would appear to be no objection to it *per se*. But if our Church people are encouraged to make their Christmas Communions at such a service, then the simple Catholic soul revolts at the possible dishonor that may ensue through entering into the most intimate relation with our Lord and Master Jesus Christ after an evening spent previously in the secular observance of Christmas Eve—more often

(Continued on next page)

Some Like It

(Continued from preceding page)

with the great Feast of our Lord's Nativity in the one Mass of the year which is truly analogous to the first Incarnation.

In doing this I feel that we are making reparation (a little known and less practised part of our Faith) for those improperly celebrated Masses and for those who do not attend Mass, or who receive Communion unprepared, at this most solemn hour of the whole Church Year.

(Mrs. Frederick) KATHERINE COOPER.
Burlington, N. J.

TO THE EDITOR: It is a significant fact that a midnight celebration of the Holy Communion on Christmas Eve has become an almost universal practice throughout the Episcopal Church in this country, and it is even more significant that the fear which is entertained with regard to this service should be common to us all, regardless of Churchmanship. . . .

By facing a secondary problem, we might receive some light with regard to the primary question as to whether a service at midnight should be held at all. In many churches—and the one of which I happen to be the rector is no exception to the rule—the midnight Eucharist has been allowed to assume a double objective. It has become not only a *Communio Fidelium*, but also a Christmas carol service for the community. Each purpose tends to compromise the other. . . .

Might it not be wise to separate these two elements in our midnight Eucharist? Could not a Christmas carol service be held at an early hour on Christmas Eve, and the midnight service be kept a comparatively simple celebration of the Holy Communion, that might proceed without interruption? . . .

(Rev.) J. FOSTER SAVIDGE.

Norwood, N. J.

Following Up Baptisms

TO THE EDITOR: Because of relief and pension fund requirements, parsons are today being overwhelmed with requests for copies of baptismal records. Two things seem to characterize most of these requests: total absence of interest in the Church, and a frank demand that "you will rush this information by return mail." Not even a stamp is included and too often not even a date by which one may save several hours of fruitless searching of old records.

So, with the desired certificate, it is our custom to include a letter like this:

"It is with pleasure that I enclose a copy of the baptismal certificate requested. I hope that it will secure for you the desired pension.

"But, as I have not been able to locate a record of your confirmation, I shall appreciate this information. I assume that you are a faithful communicant, fulfilling your duties regularly, contributing to the support of the Church. For only so can you know real joy and that peace which passeth human understanding.

"If for any reason these things have been neglected, permit me to suggest that you join the first Confirmation class possible and fulfil those vows made by your dearest friends in your name.

"Of course there is no charge for this certificate. But because of its great value to you and the time required in looking it up, I trust that you will make a thank offering in the Episcopal Church which you attend because this information has been held in trust for your time of need.

"With every good wish, etc., I am . . . Rector."

A copy of this letter is sent the rector

Some Don't

(Continued from preceding page)

than not, unhappily, "spent not wisely but too well," especially in our larger towns and cities. If my poor lone vote counted for anything I should cast it for a general discontinuance of the midnight Mass, which seems to me to be "a vain thing fondly invented," and therefore to be shunned.

J. HARTLEY MERRICK.

Philadelphia.

TO THE EDITOR: During the past several years I have had occasion to attend the midnight Mass in different localities. I can heartily agree with Fr. Knowles' attitude. He states that the midnight Mass is beautiful theoretically but quite the reverse practically. Personally, I have never seen the service attempted from the theoretical standpoint—although I am sure it is done in many places.

The idea foremost in the minds of many of our clergy is to put on something in the nature of a "three ring circus" merely to attract a crowd and secure a generous offering. . . .

This past Christmas Eve I witnessed one such "show." The church was beautifully decorated; the membership of the choir was doubled over ordinary services; six extra acolytes were in the chancel; and incense was used for the first time in many years—if it had ever been used before. The congregation numbered about 300. Fifty per cent of these had come from dances and parties and returned immediately after making their Communion. Half of the balance of the congregation were members of another faith attending merely to see the "annual show," as they chose to call it. In other words, less than 75 persons were actually at the service in a devotional attitude and for the purpose of the Mass. . . .

Oak Park, Ill. RALPH E. HOVENCAMP.

nearest the address given requesting that he look his person up and report findings.

(Rev.) FRANK S. PERSONS, II.

Mauch Chunk, Pa.

Spain

TO THE EDITOR: It is difficult to see clearly as we watch from this distance the confused agony of Spain. The blessed permission—and command—"Judge not," was never more welcome. But I want to bear my witness to the devout Catholic Christianity of some who uphold the constituted authorities there. It was my privilege lately to spend an hour with Fr. Sarasola who has been such a center of controversy in our Church circles. He and I did not talk Spanish politics; we talked Franciscan history of the 13th and 14th centuries; for Fr. Sarasola is said to be the greatest Franciscan scholar in Spain and the forthcoming translation of his *Life of St. Francis* should be eagerly awaited. Parallels between the past and the present continually occurred to us. I found him a consecrated, simple, and clear-sighted man. He is a Basque; the Catholic Basques are of course usually of a liberal type, but they are none the less sincere. The message he brings us deserves, if I am not mistaken, full credence.

I met him through Señora d' Palencia, the Spanish ambassador to Sweden, whose sister teaches at Wellesley College. No one can listen to that noble and tragic woman without realizing the Christian passion which at least in some cases is at the service of the government. Her story corroborates the report of Francis Henson: Churches destroyed because they had been used as arsenals by

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the rebels, priests firing from windows, etc. The truth is that in Spain even more dramatically than here, Christians find themselves on both sides in the tension between an old order striving to survive and a new order struggling toward birth. Let us all beware of rash judgments as we wrangle concerning the alignment of our sympathies.

VIDA D. SCUDDER.

Wellesley, Mass.

Liturgical Reform

TO THE EDITOR: I was indeed surprised, almost astonished, when I read your editorial, *Reforming the Liturgy* [L. C., January 2d], for I have always admired your broadmindedness as well as progressive editorials; but your reference to the article on *Liturgical Reform* by the Rev. Mr. Bayne is both unjust and unfair. It has the air of "I have printed it because I had to but I am against every word of it." Why should a

progressive and learned editor like yourself be dead against such changes as will make the obsolete and archaic language used in our liturgy to conform to the modern language which expresses more clearly and correctly the original idea?

I do not only agree with Fr. Bayne but *decisively* believe that the liturgy is not sacrosanct and must be subject to changes in order to meet the new ideas and ideals of an ever changing society. We might as well make use of a dead language, such as Latin, to say our prayers as to use obsolete words which have completely changed in meaning. A liturgy is a means to an end; it is the medium for expressing our worship, adoration, and thanksgiving to our God; but it is not and never was meant to be a strait-jacket. It is impossible to put the Spirit of God into a strait-jacket. If you should try to do so the result will be the same as the ancients observed when they poured "new wine into old bottles." It may be that it was this conservatism on the part of the Episco-

pal Church that forced our Methodist brethren to burst out of the jacket. . . .

I fear that you are mistaken when you state: "We think the clergy too often fall into the error of believing that laymen want the liturgy in the language of 20th century America. We do not believe that to be the case." Where is your proof? Have you taken a poll of the rank and file of our laymen? Then why do you say so? Some people would rather break than bend a little to conform to modern progress and the changes of ideas and I trust that you, Mr. Editor, do not fall within that category.

But Fr. Bayne's excellent article gives us another good suggestion; that is, the necessity of an abbreviated Communion service dispensing with the unnecessary, and keeping only the indispensable portions of the service. This will be an excellent idea, especially to us busy men who like to attend the midweek services, for the present service is too long, especially when held at such hours as 9:30 A.M. on Wednesday as in our local church. A short service that would not last more than 20 minutes would not be bad even if it comes right in the middle of a busy day and at such an unusual hour.

May God bless the Rev. Mr. Bayne for these exceedingly practical and useful suggestions!

J. T. CANALES.

Brownsville, Tex.

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Rev. WILLIAM BREWSTER STOSKOPF, D.D., Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confession: Saturdays, 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John, the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
Evening Prayer and Benediction, 7:30 P.M.
Weekdays: 7, 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion, 9:30, Children's Service, 10, Morning Prayer, 11, Holy Communion and Sermon, 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Evening Prayer and Sermon
Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays at 12:15 P.M.
Noonday Service Daily (except Saturday) 12:15

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Evensong, with Address and Benediction, 8.
Week-day Mass, 7, 8 and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M., High Mass & Sermon, 11 A.M., Evensong & Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

Labels

TO THE EDITOR: I have been reading the correspondence between Fr. McMullin and Canon Stokes [L. C., November 7th and December 26th]. I do not know what the "Episcopal" population in this country may be reckoned at, I presume around three or four million. Beyond that lies the great body of the American people. Now, it is only in our own ranks that Catholic and Protestant are considered to be compatible, to be blood brothers, as it were. To all the one hundred and twenty odd millions of the American people beside, a man who is a Catholic is not a Protestant, and a man who is a Protestant is not a Catholic. How long the Church intends to continue to mislead the American people by using common words in the language in a strange and unusual sense I do not know; but it does mislead the American people.

Furthermore, the only thing that is Protestant about the Prayer Book is the outside. The inside is wholly Catholic. To call a rose a dandelion does not make it any less a rose. And to call that fair rose of Catholic devotion, the Book of Common Prayer, a Protestant book does not make it any less a fair rose of Catholic devotion.

No, I agree with Fr. McMullin, we cannot be reckoned among the Protestants.

(Rev.) EDWIN D. WEED.

Duluth, Minn.

T. R. and Civil Service

TO THE EDITOR: One would not want to destroy the faith of the nationalist cult of St. Theodore, but your recent quotation of his alleged fondness for civil service is too legendary even to belong to the American myth so piously genuflected to by patrioters. In the recent book by the late Senator Watson of Indiana, on his Washington experiences since the 90's, you find that T. R. was intelligible to Watson, when, collecting votes for the ship subsidy racket, he sent Watson to the recalcitrant Senator Dixon armed with this note, "If Dixon votes with us, he shall have his patronage, and if he does not he shall not. T. R."

(Rev.) CHARLES G. HAMILTON.

Aberdeen, Miss.



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No. 3

EDITORIALS AND COMMENTS

Prosperity and Benevolence

ARE PEOPLE more or less generous in a period of depression? Does the return of prosperity stimulate the giving of an individual, a community, or a nation for benevolent purposes?

These are some questions that are suggested by the recent report of Charles V. Vickrey, president of the Golden Rule Foundation, to the National Committee for Religion and Welfare Recovery. Mr. Vickrey's report covers the year 1935, and shows that in spite of a beginning of return to prosperity the people of the United States that year registered the lowest percentage of giving to Church education and philanthropy that has been recorded in any year since 1925.

Mr. Vickrey bases his findings in part upon the official preliminary report just issued by the U. S. Treasury Department, compiled from income tax returns from 1935. This report indicates a total net taxable income of \$14,656,079,000, with \$305,278,000 or 2.083% deducted as tax exempt contributions. The corresponding figures for 1934 are \$12,796,802,000 of taxable income with \$272,822,000 or 2.132% deducted as contributions. In 1932 the net taxable income was \$11,655,757,000 with \$304,009,000 or 2.608% deducted as contributions. Mr. Vickrey adds:

"A study of the Treasury Department's income tax reports for the past 20 years reveals that at no time have the deductible contributions reached as high as 3%. They have hovered rather closely around 2%—scarcely within speaking distance

of the Biblical tithe or the 15% which our government offers to exempt from taxation if contributed to religious, educational, scientific, character building or other forms of social service."

Recalling that the depression year of 1932 produced the highest percentage of giving that has ever been recorded, Mr. Vickrey suggests the two questions, "Does it require suffering to produce sacrificial giving?" and "Can sterling character be developed without sacrifice?"

Judge John P. McGoorty of Chicago, speaking over a nation-wide network of the National Broadcasting Company on December 13th under auspices of the Golden Rule Foundation, sounded the same note and stressed the importance of the Church as a character-building institution. He said:

"The Church and related character-building and welfare organizations are the major channels by which we may overcome the materialism of our day and develop human love and brotherhood. Financial surveys reveal that the Church and welfare agencies suffered tragic reductions of income during the depression and have not as

yet enjoyed financial recovery commensurate with that which business has been having since 1933.

"Disregard for the basic principles of stewardship of money was recognized as a serious menace by both President Roosevelt and Governor Landon during the recent campaign.

"Our government, with a wise statesmanship and generosity shown by no other government, coöperates with private

A TABLE OF STEWARDSHIP

Contributions to Church and Charity Over a Twenty Year Period

YEAR	NET INCOME	CONTRIBUTIONS	RATIO, %
1916.....	6,298,578,000.....	a.....	a.....
1917.....	11,191,246,000.....	245,080,000 c.....	2.190 c
1918.....	15,924,639,000.....	a.....	a.....
1919.....	19,859,491,000.....	a.....	a.....
1920.....	23,735,629,000.....	387,290,000 b.....	1.628 b
1921.....	19,577,213,000.....	a.....	a.....
1922.....	21,336,213,000.....	425,218,000.....	1.993
1923.....	24,777,466,000.....	534,797,000.....	2.1584
1924.....	25,656,153,000.....	533,168,000.....	2.078
1925.....	21,894,576,000.....	441,590,000.....	2.017
1926.....	21,958,506,000.....	484,205,000.....	2.205
1927.....	22,595,091,000.....	507,705,000.....	2.252
1928.....	25,226,327,000.....	532,886,000.....	2.112
1929.....	24,800,736,000.....	527,093,000.....	2.125
1930.....	18,118,635,000.....	424,771,000.....	2.344
1931.....	13,604,996,000.....	328,300,000.....	2.413
1932.....	11,655,757,000.....	304,009,000.....	2.608
1933.....	11,008,638,000.....	252,251,000.....	2.291
1934.....	12,796,802,000.....	272,822,000.....	2.132
1935 d.....	14,656,079,000.....	305,278,000.....	2.083

a Figures on contributions not available.

b Figures on contributions from incomes of \$5,000 and over not available.

c Returns showing net income of \$2,000 or less are not included.

d Preliminary report of Treasury Department.

philanthropy by exempting from income tax 15% of otherwise taxable income, if given to charity. If 15% of the income is not contributed to religious, educational, welfare, and charity work before December 31st, the full amount of the income tax becomes payable to the government and large sums which the government had offered to exempt if paid before December 31st, are lost to private philanthropy.

"One of our leading experts in philanthropy, Arnaud C. Marts, estimates that religion is the motivation of 90% of all our philanthropic giving. Religion is the energizing force, he says, which lifts men out of lethargy and selfish comfort and hurls them into the active arena of impassioned service to mankind."

The accompanying table, giving available totals and percentages from 1916 to 1935, inclusive, shows that if these percentages, based upon net taxable income, were computed on the actual totals before deduction of contributions and tax-exempt items, the results would show that our total contributions to Church and charity have averaged less than 2 cents of every dollar of our income.

Even taking into account the rigors of the depression, the record of Americans for contributions to Church and charity over the period of the past 20 years is not one of which we can be very proud. Moreover, since 1932 there has been a steady decrease in the ratio of contribution to net income. Will 1937 mark an end of that trend and the beginning of a period of more generous contribution to the Church and organized charities?

Churches and the Social Security Act

WE PUBLISH in the news columns of this issue an account of the investigation made by our Washington correspondent in regard to the application of the old age provisions of the Social Security Act to church employees.

The federal Social Security Act provides retirement pensions at the age of 65 for all workers in the United States with certain exceptions. Among the kinds of employment not covered by the benefit and tax provisions for old age retirement under the Social Security Act are "employment by non-profit, religious, charitable, scientific, literary, or educational organizations." This excludes from old age benefits not only the clergy (who in our Church have their own pension fund) but parish secretaries and other paid workers, sextons, and janitors; also all paid workers employed by religious or charitable organizations.

Just why employees of churches and charitable organizations should be denied the retirement benefits that are now a matter of legal right to most other workers in the United States is difficult to understand. The churches are not looking for any preferred status under federal law or exemption from such taxes as are levied for the purpose of paying unemployment or old age benefits. More than that, many churches are anxious to extend to their employees the benefits of the Social Security Act but there is no provision under that Act for them to do so even on a voluntary basis.

Our Washington correspondent suggests that "our own Social Service Department might be able to do something practical in this connection." It seems to us that both the national Department of Social Service and the various diocesan social service departments not only might but should investigate this matter with a view to finding out why employees of religious and charitable organizations have been discriminated against in the Social Security Act, and perhaps sponsoring an amendment or other supplementary legislation to bring them within its provisions. That would, of course,

subject churches to the tax on their pay rolls but it would also protect their employees. We believe that churches do not want the special privilege of exemption from this type of taxation, and we see no reason why their employees should not be entitled to the same benefits as other American workers.

The Christmas Midnight Mass

A CONSIDERABLE amount of interest has been aroused by the letter of the Rev. Archibald Campbell Knowles in our issue of January 2d, urging the abolition of the Christmas midnight Mass. Several letters on this subject are published in the correspondence columns of this issue. We are glad to have received a large proportion from the laity, since, though the clergy have to plan the services of the Church and cope with the problems arising from them, lay people are perhaps in an even better position to judge the reaction of the "ordinary person" in the congregation. We shall still welcome brief letters on this subject from both orders.

Our own feeling is that it would be most unfortunate to discontinue the growing practice of the midnight Mass on Christmas. This is one of the most beautiful and appealing services of the Christian year. It seems to us not a matter of alarm but of rejoicing that it attracts so many non-Churchmen, for time and again it has been the means of repeating the experience of those of whom Goldsmith wrote:

"... fools, who came to scoff, remain'd to pray."

Not, of course, that such persons are by any means fools; yet it is true that they often come to the midnight Mass in a spirit of frivolity, if not of foolishness. Yet despite this fact they often gain unexpected spiritual treasures from the midnight Mass, and we would by no means repel them.

But what of possible irreverence? Well, the priest can take care of any actual cases of irreverence to the Blessed Sacrament, generally arising from intoxication. But these are few indeed, and it should be borne in mind that no real sacrilege can be committed involuntarily. As for innocent gaiety, is not that a fitting spirit in which to celebrate the birthday of the King?

The devout communicant will naturally receive the Blessed Sacrament at the midnight Mass only after careful preparation, as in the case of any celebration of the Holy Communion. If he follows the ancient precept of fasting communion, he will not take advantage of the technicality that the ecclesiastical day begins at the stroke of midnight, but will abstain from food and drink at least from 8 o'clock on Christmas Eve. But the priest cannot judge, in this or any other case, who is prepared and who is not; he must administer the Sacrament to those who present themselves in orderly manner, unless he has canonical reasons for barring them.

We have known individuals who, not having attended church for years, have had a genuine experience of conversion through casual attendance at the midnight Mass of the Nativity. Our Lord in the power of the Blessed Sacrament can and does reach out and touch the hearts of even those who, to human eyes, seem most unlikely to appreciate His sacramental Presence. That is one of the recurring joys and triumphs of the Catholic Faith.

Yet there is value in the suggestion of one of our correspondents that the midnight Mass and the carol service be separated. This is actually done to advantage in many parishes. The carol service may begin at 11 o'clock or 11:30, depending on its length. At 11:40 or 11:45 the rector preaches a brief Christmas sermon. Those who wish may then leave, and promptly at midnight the first Mass of Christmas is

begun, for the communion of the faithful and the worship of all who care to attend.

Our own objection in connection with the midnight Mass is not to that service itself, but to the fact that frequently, especially in small parishes, it virtually displaces the daytime Christmas Eucharist. Christmas morning is thus left with no celebration of the Holy Communion, or at best with one or two low celebrations without music, slimly attended and lacking in the overwhelming beauty and dignity of the High Mass or choral Eucharist of Christmas. Children and old people cannot generally attend the midnight Mass, and where this is the only choral service on Christmas they perform must miss this great experience. True, communicants can make their communions, and may even prefer to do so at a quiet early celebration. But young children especially—and their elders, too—gain something from the experience of corporate worship in a full church with the familiar Christmas music that they simply do not get from a low celebration with the church less than half filled. And they are entitled to their share in the joyous worship of the Holy Babe, present on the Altar as He was in Bethlehem, quite as much as the rest of us.

Let's keep the Christmas midnight Mass, and make it as beautiful and dignified as our parochial resources permit. But on Christmas morning let us have a similar service, if it is at all possible to do so. If the regular choir cannot sing again, why not a children's choir and a Eucharist especially for children at 9 or 10 o'clock on Christmas day?

Faith and Practice

HERE is a questionnaire on faith and practice sent to the members of his congregation by the Rev. Donald H. V. Hallock, priest in charge of Trinity Church, Platteville, Wis. The directions accompanying the questionnaire indicate that it is to be returned anonymously by placing it in a box in the vestibule, and the comment is made: "We do not want to know who you are that fills this out, nor will we engage in any guesswork. What we want is a consensus of opinion, belief, and practice."

The questions, to be answered Yes or No, are as follows:

(1) *Questions on your faith:* Do you believe that: Jesus was born of the Blessed Virgin without earthly father? He rose from the dead on Easter morn? He founded a Church? He appointed the Apostles and their duly ordained successors to be the ministry of this Church? Henry VIII founded the Church of England? The Church of England has been an independent branch of the Holy Catholic Church from the time it was organized, about 300 A.D.? Our Lord appointed the Sacraments of the Church? It is a sin for people to stay away from church on Sunday without grave cause? It doesn't matter what you believe as long as you follow the Golden Rule?

(2) *Questions on your practice:* Do you say your prayers in the morning? Do you say your prayers in the evening? Are you now using the Forward Movement manual? Will you use it in future? Do you say grace at meals in your home? Do you abstain from meat on the Fridays and other days of abstinence during the Church year?

When you make your Communion: Do you believe that under the form of the Bread and Wine there is really and truly present the Body and Blood of Christ? Do you make an adequate preparation before the service? An adequate thanksgiving after receiving? If you do make a preparation and a thanksgiving, do you use a manual of devotion for this? Do you receive fasting (as the first food or drink of the day)?

If you don't receive fasting, is it because: You don't believe in it? You don't think that it is necessary? You don't think that you can fast long enough?

(3) *General Questions:* Are you satisfied with the services that we are having? Would you rather have Morning Prayer on

all but the first Sunday of each month (*i.e.*, the late service)? Do you like sermons that teach Christian Doctrine? Would you rather have sermons on current problems? Do you ever consciously feel the presence of God as you go about your daily tasks?

This strikes us as an exceptionally good set of questions for self-examination, though we feel that it would prove to be a pretty strenuous examination for the average Church member. We do not know what results Fr. Hallock obtained from his questionnaire.

Social Service Sunday

AS IN PREVIOUS YEARS, the national Department of Christian Social Service calls upon the various parishes to observe Septuagesima, January 24th, as Social Service Sunday. A leaflet has been issued containing suggested methods and appropriate prayers, hymns, psalms, and lessons. In issuing the call the Department pleads for more adequate social education, observing:

"Much knowledge is available today about the nature of community life and increasingly it is the responsibility of citizens to have an intelligent knowledge of these facts. A social ethic or a social program predicated upon a faulty or partial understanding of human society is not worthy of the Church. Our leaders must know the causes of social ills and their remedies and make these known to our people."

We hope that the clergy will heed this call and will not only give special considerations to social problems on Septuagesima but will think through the whole question of the social side of their ministry. The Church is a divine organism, but it is made up of human beings and it has an important mission to society as well as to the individual. Septuagesima, when we begin to look forward to the great drama of the redemption, is certainly a singularly appropriate time to consider some of the pressing implications of this aspect of the Christian Faith.

A Faithful Correspondent

IT IS WITH REGRET that we announce the retirement of one of our oldest correspondents in point of service, George Parsons, who has for 20 years covered English Church news for THE LIVING CHURCH. A member of the *Church Times* staff, Mr. Parsons was in close touch with news sources throughout the British Isles and his weekly letters were therefore exceptionally complete and up-to-date. Having reached retirement age, he is giving up his work on the *Church Times* the end of January, and while he may contribute special articles to THE LIVING CHURCH from time to time he will no longer send his regular weekly news letter. We know that members of THE LIVING CHURCH FAMILY everywhere join us in expressing our appreciation of 20 years of faithful service and in wishing Mr. Parsons the fullest enjoyment of a well-earned retirement.

An Interesting Local History

WE HAVE frequently stressed in these columns the value of the preservation of local church historical records. A notable example of the writing of local church history that is both interesting and valuable is *A History of the Church of Our Saviour in Longwood, Massachusetts* (privately published by the parish council of the church), by Herbert H. Fletcher, formerly religious editor of the *Boston Transcript*. Particular interest attaches to the history of this parish, since

it was founded by the Lawrence family and has given to the episcopate two Massachusetts diocesans, Bishops William Lawrence and Henry K. Sherrill. The church was built by Bishop Lawrence's father, Amos A. Lawrence, and by his brother, William R. Lawrence, as a memorial to their father, Amos Lawrence. Amos Lawrence was not only a noted philanthropist but his life, written by his son, William, is said to have inspired John D. Rockefeller's philanthropies and probably many others. The story of the origin of the United Thank Offering, originated by a member of this parish, also lends interest to the book. Written in Mr. Fletcher's attractive style and out of his broad experience, this publication rises above the realm of mere parochial records (however valuable those may be) and becomes of interest for the general Church reader. We congratulate Mr. Fletcher and the parish on a fine piece of work.

Through the Editor's Window

CHURCHMEN of the Canadian diocese of New Westminster will, we predict, be plenty dizzy when Bishop Cross gets through with them next month. According to the publicity department of the Forward Movement Commission, he is to speak at a conference in Vancouver "centering around the theme 'Forward; Back to Christ and Conviction: Forward with Christ into Action.'" Punctuation is exactly as the item came to us; we leave it to you to guess whether it is all one theme or not, and whether it ends moving forward or back or staying in the center.

THE OLD JOKE about O'Neil being the only Irishman on Notre Dame's "Fighting Irish" football team is matched by the actual report of religious affiliations of students at that famous institution. As reported by the United Press, these include "Lutheran, Methodist, Baptist, Evangelicals, Christian Scientist, Christians, Greek Catholics, Congregationalist, Greek Orthodox, Mormon, Apostolics, Methodist Episcopal, Church of Christ, Anglicans," and—last but strangest—"Trinity Episcopalists"!

BISHOP FINLAY of Upper South Carolina is still hearing from his clergy on account of a typographical error in a circular letter sent to them. Describing uses of his Visitation Fund, he said that one of the missionaries had no ear, and he helped him out with \$50. It seems that what he meant to say was "car," not "ear." One parson replied that, if ears could be obtained for \$50, "I wonder if you will furnish me one gross for my congregation." Doubtless hereafter when the clergy of Upper South Carolina use the text, "He that hath ears let him hear," they will immediately think of the corollary, "He that hath no ears, let him apply to the Bishop."

WILLIAM ALLEN WHITE's famous newspaper, the Emporia (Kans.) Gazette, has adopted a cat found with a broken leg under the managing editor's front porch, and named it "Copy." Livy, our own office cat, contemptuously remarks that since he was on the job first, the Gazette's mouser is naturally only a "copy-cat," and so is appropriately named.

A 71-YEAR-OLD English clergyman, the Rev. Henry Cradock Knight, vicar of Knaresborough in Yorkshire, has challenged any man his age to run or walk a mile, row a mile, cycle a mile, and swim the river at Knaresborough, all within 50 minutes. Any American septuagenarian want to accept the challenge?

Livy, the Office Cat, says it's only human beings that purr and at the same time dig with their sharp claws.

EVERYDAY RELIGION

"Letter Follows"

ORDINARY WORDS fail when one tries to express an experience that strikes deep down. It is then that we must make use of symbol and parable.

Our Lord did this. We see Him trying to tell people about God our Father and His plans for us, and then reaching out with His Hands to grasp a symbol and saying, "The Kingdom of God is like this . . . and this . . . and this."

Just now a homely parable occurs to me. I am in the midst of dull hard work. All kinds of things are going "haywire," as workmen say. The mercury goes low in the spiritual thermometer. If I am faithful I stop right there and begin to pray. One can at least keep on saying, "Help, Lord!"

Something comes back like a ten word telegram, too crowded and condensed to be very tangible or clear. But at the end are two words, "Letter follows."

Do you see? First, just the brief wire. It may be only the recollection of, "I will never leave thee nor forsake thee"; and then the assurance that something clear, intelligible, practical is on the way to start reality going again.

"Letter follows." How often it is a real letter fresh out of the postman's hand. Just as I have been brooding about many vexations and wondering what God's telegram means, here are two letters dropped on my desk.

Number 1 is in pencil on that pathetic note-paper always used by the very poor. The misspellings are comical but the message is tragic. A mountain woman in a mining district is somehow moved to write to the company in which I am an officer. The husband is on WPA and earns barely enough to feed the family. There are children. Clothing badly needed. (Scientific social workers please skip this or have mercy.) I can't investigate. I am going to trust, and send off a parcel of clothes. I've had an answer to prayer, and that woman shall have an answer to *her* prayer. It takes only a little, either to cheer or to discourage the hard pressed.

Number 2. An old friend, now a priest of the Church, writes to an office fellow like me to tell how God is helping him win the battle in a hard place. No squealing, no complaint. Just news from the apostolic firing line reporting victory. I must send back a word of praise and put that priest on my prayer list. I had come near forgetting him. And there is something else between God and myself that I can do.

Sometimes the message is delivered by voice. The telephone rings and here is a voice I recognize though I have not heard it for years. She was a beautiful girl once. Now she is a misshapen mother of many children. The voice is faint and chokes with grief. Her baby is near death with pneumonia. Long ago when there was a very different sort of trouble I plucked up a man's poor sort of courage and said, "Pray about it." Now she wants me to pray for her baby.

"Letter follows." It always does. Sometimes it comes straight in at the door. Sometimes you just open your eyes wider, and there it has been waiting for you, long unnoticed.

This matter of prayer is deeper than the sea, and cannot be plumbed by the short line of my parable. Nevertheless, what I have discovered is very convincing, and it is this: When you pray, the answer very often comes in the form of something you can do to carry part of God's answer to the prayer of someone else.

The Forward Movement in the Church School

By the Rev. Elwood L. Haines

Rector of Christ Church, Glendale, Ohio

TWENTY YEARS AGO Dr. William Gardner expressed a new emphasis regarding the importance of children in the life of the Church. "It is the Church's primary duty," he wrote, "to break down the conception that the *chief* value of the child is in the fact that some day he will grow up." Dr. Gardner's point was well taken. While it is true that our task is to prepare children for the problems and adjustments of later adult life, we can do so only by knowing what childhood is like. To initiate undertakings in their behalf, on the assumption that they will follow along with us, to superimpose upon them our crystallized judgments—this is to thwart the whole process of growing up. Proper respect for childhood demands that we confront them directly with life situations and guide them into meeting them in their own way.

Simultaneous with Dr. Gardner's warning came that admirable pre-Convention statement of the old "General Board of Religious Education," called *Church Ideals in Education* (1916). Many welcomed it as a clarion call to new endeavors—the beginning of a renaissance in religious education.

A generation has passed, and we are awakening to the fact that no renaissance has taken place. The very children of whom the Church had such high hopes in those days form the young married group between 25 and 40 who constitute the problem in many a parish today. How many religious leaders are saying, "If we could only have the interest and the co-operation of the parents!" And they are referring to the children of 20 years ago, the majority of whom have failed to justify their early schooling by becoming faithful Churchmen. They were educated, but *too* thoroughly; by consecrated, well-meaning people who had forgotten their own childhood; by methods which disregarded some of the areas of their growing experience. A religion imposed by their elders proved too superficial and unreal to provide a "reason for the faith that was in them," wherewith to meet the shocks and adjustments of adult life in a disordered world.

A Forward Movement in the church school must avoid the old pitfall; it must recognize children as children, with children's reactions and children's rights. We must think of it, not as an effort of leaders in behalf of children, but, under guidance, as something motivated and carried on by the children themselves. It must address itself directly to them. It must stimulate them to do things for themselves—on their own initiative and of their free volition. Its results must be judged, not by the distribution and use of certain items of Forward Movement literature designed particularly for them, but by new acts of devotion and original enterprises in the field of Christian relations to which they have but pointed the way.

DEVELOPING FRIENDSHIP WITH OUR LORD

THE FORWARD MOVEMENT has revived and interpreted the word "Discipleship." This, in terms of children, means "Friendship with our Lord."

How can children come to know Christ as their Friend? They must find Him for themselves; to tell them *about* Him, however winningly, is not enough. They must desire to know Him. They must come under the influence of the few rare souls who are happy because of their companionship with Him.

They must be made sensitive to surroundings and events which reveal Him. One doubts whether children have much opportunity to seek our Lord's Presence unless He is conceived of by them as One who stands in the midst of everything with which they are most familiar—home, and school, and the playground—as well as the Church. Furthermore, children are helped to move toward Him if they are kept conscious of His interest and concern. The spirit of "in His Name" should pervade every church school undertaking. It should be made quite clear that a certain thing is done, not because it will bring credit or reward to some class or individual, not because the parish or the rector wants it, not because a teacher or textbook prescribes it, but because it is "what our Lord would do in those circumstances," or "what we believe it is right to do as His followers."

Children should be taught how to pray. The best way to accomplish this is to have occasionally in the parish a Quiet Day for children, conducted with great simplicity and reverence. The frequent and wise use of silence in services of worship will help the child to develop a consciousness of God. All worship should be within the intelligence and interest range of children, the only exception being the Holy Eucharist, which will ever defy explanation and simplification.* All worship should be in the church, and before the Altar. Every mechanic of church school administration should be rigidly excluded; and every church school activity should be consecrated by making it a definite "intention" in the worship itself. Ritual and ceremonial, to whatever extent they may be used, will be employed, not merely as convenient teaching devices, but as stimuli to the devotional experience. Such worship in the church school will carry over into the child's personal life. It is the "expression of a great Friendship"; a Friendship which works in two ways: as a tribute to the Friend, and as the normal means of receiving power from that Friend.

CONTACT WITH HUMAN ISSUES

THE FORWARD MOVEMENT, if it is to have validity for children, must bring them actually into grips with unChristian situations. It is important that children should know and value the sacred traditions of the Christian Faith, and that they should feel themselves to be members of a historic fellowship. But is it not true that the object in looking backward is to learn how to look forward? Is it not essential for them to turn from tradition to present-day reality, and then to see the Kingdom that is to come?

One of the great human issues confronting our children, and for which our church schools are inadequately preparing them, is that of national and racial differences. It is a sensitive point, as we shall learn if we do a serious job this year with the study of the Negro, and face honestly the grim problems of hatred and discrimination which remain as yet unsolved. One could wish that all children might have the experience of Phyllis, described by Mary Jenness in her pamphlet, *Training for Goodwill*:

"Phyllis was an American girl born and brought up in Hawaii. Her playmates had been Chinese, Japanese, Dutch,

*See Frank C. Leeming's *The Children's Eucharist* (Morehouse, \$2.00).

Portuguese, Hawaiian, Spanish, and American, in every possible combination. When she was 9 years old, her mother brought her to San Francisco, and thence to Oakland by ferry. On board the ferry-boat she seemed puzzled and distressed. She searched the faces of all the passengers, and finally looked at her mother in bewilderment. 'It's perfectly safe, Phyllis,' said her mother, to reassure her. But Phyllis shook her head. 'I know the boat's all right,' she said slowly. 'But where are all the other people?' Suddenly her mother understood. At that hour in the morning there were only white people on board, and Phyllis was missing faces like those of all her other playmates."

"Where are all the other people?" is a question the Church needs to be considering constantly. The Forward Movement cannot afford to overlook it, and must present it to the mind of every child.

There are numerous situations which need to be related to the child's learnings—problems of class and industrial injustice, of family unrest and maladjustment, of nationalistic delusions of grandeur which will one day be shattered in another bloody shambles. Shall we teach children to love brotherhood and peace, without informing them of their violations? Shall we deliberately unfit them to meet unChristian issues in a Christian way by protecting them from such unpleasantnesses while they are in the process of growing? If so, we shall be continuing a system of bad education which is largely responsible for the present gulf between profession and practice. A young people's group in a Southern city led a whirlwind campaign against a proposed measure to shorten very seriously the school year, with the result that the proposal was defeated. What would be the effect (on the children, if not on the legislation) if the children of our church schools protested some of the "gag bills" which are before Congress from time to time?

When we train the children to deal with issues in the Name and by the authority of our Lord, we are playing with fire. Well, it is about time we did, even at the Christian cost of getting burnt.

INTO THE ACTIVE LIFE OF THE CHURCH

THE CHURCH SCHOOL is often shut off from the active life of the parish by its "separateness." The very architecture and furnishing of the parish house sometimes proclaim this. How many a parish house was designed for the adult groups, and the parish suppers! The church school has been permitted to use it, provided it has not disturbed the pots and pans or the piles of sewing. The parish, in many cases, knows very little about the church school. Announcements about it may appear in the weekly bulletin, along with interesting bits from the foreign mission field. The vestry may suddenly become aware of it, if it finds itself in a financial emergency, or if there is a request for new chairs. The congregation may see it under sentimental circumstances two or three times a year. The children are not particularly considered in the parish program, save where there are leaders who insist that they have their rightful place in everything which concerns the Church.

This statement of the case is, of course, an extreme one, and many who read it are quite justified in rising to their own defense. Yet they would not go so far as to claim that such conditions do not exist. The Forward Movement in the church school must mean, in every case, that every child, from the youngest up, be recognized as a genuine member of the Church. That means a great deal more than taking credit on

(Continued on page 76)



CHURCH MUSIC

Rev. John W. Norris, Editor



IN A RECENT ISSUE of one of our leading musical magazines the rector of St. Thomas', New York, is quoted as saying: "I have never been able to understand why a clergyman should ever concern himself with the music selected for his services when he had a well-trained organist and choir-master. The average minister of religion is not trained in music—I know I am not—and for him to meddle with matters of which he is ignorant is little short of folly."

We can quite agree with the rector of St. Thomas' that if we could all have men of the personal character and religious and spiritual nature of Dr. T. Tertius Noble, the organist of St. Thomas', there would be no occasion for such a department as this one, nor for the work of diocesan or even General Convention commissions on music. The fact is that the vast majority of the men in the ministry are in small churches where they do not have well-trained organists and choir-masters; that is, trained in the knowledge of the Church and its principles of worship. Not infrequently the personal character and the unfortunate influence of a well-trained musician of no religious background may do much to upset the spiritual life of a parish.

What the rector of St. Thomas' says about the average minister of religion being ignorant of music is only too true. Even now in the majority of our seminaries, the subject of music, which surely is a vital part of the conduct of public worship (a subject for canonical examination), is given but little space in the courses of study.

The *Living Church Annual* lists 14 theological seminaries for the Church in the United States. Of these 14 the one seminary that appears to be giving a really comprehensive course of study in ecclesiastical music, in which students are required to take definite instruction, is General Theological Seminary in New York City. Seabury-Western at Evanston, Ill., also is approaching this standard.

Three of the seminaries offer no regular courses, or did not at the beginning of the school year last fall. Berkeley Divinity School at New Haven, Conn., does not have any instruction in the subject, but is affiliated with the school of music at Yale University so that any musically inclined seminarian may obtain instruction there. The Virginia Theological Seminary at Alexandria, Va., was without any instructor in this subject at the end of August, although it was hopeful of obtaining someone to fill the need during the fall. Nashotah House formerly had an instructor in this department but last year the only approach to the subject was a clergyman who came in once a week for choir rehearsals.

Many of the seminaries give but little time to the subject. The Church Divinity School of the Pacific gives 30 hours during the school year to the subject, or about one hour a week. The course is given by the instructor in liturgics, who feels greatly the need for standardizing the course of instruction in ecclesiastical music in the seminaries. Bexley Hall, at Kenyon College, has a course of lectures given during the year. For the first time in several years one hour a week is being given to the senior class of the Philadelphia Divinity School. At the University of the South a course of one hour a week has been started this year, and this course is compulsory for the whole seminary.

"Jabbering, Copper-Colored Missionaries"

By the Rev. Vincent H. Gowen

Priest in Charge, St. Anne's Mission, Besao, P. I.

TOO OFTEN support of the Church's mission abroad has been asked on grounds of What we are doing rather than of Why we are doing it. It is not enough to report progress, certainly not enough to tell amiable tales of Asiatic boys and girls whose lives have been rebuilt by the

particular missionary the Church happened to send them. We can compromise the greatness of our cause by tickling laughter out of an audience with too much risible detail, or by submerging their hearts in the easy tears of pathos. Twenty years back, I can remember the sight of a group in a Chinese courtyard bent over a man who was nailing down the lid of a child's coffin. The

any chance of learning the Christian message we are so anxious to give his particular people, is heartbreaking.

For the primitive student, religious instruction must be given daily if its lessons are to stick. He has what might be termed a "non-consecutive" mind, bred of that ignorance to which almost every occurrence is an isolated event, and a mystery. The Igorot does not trace effect back to cause: all effects result from the good humor or, far more often, the bad humor of the spirits, the *anito*. Germs, for him, do not cause disease; germs are western superstition at which he scoffs. This year our Besao people suffered widespread outbreaks of ptomaine poisoning from eating tainted pigs imported from the lowlands. Local swine caught the infection. To prevent further deaths the municipal authorities tried to cancel the annual wedding feasts, which follow one another, week by week, in the several villages. Each feast produced sickness and death, but the authorities failed to stop a single one. The old men were stubborn: the *anito* would be angry. At the present moment, with dysentery rampant in our valleys, we see families mutely submitting to the death of one, two, three children in succession because they do not credit western theories of contagion; each death is an unrelated misfortune, a separate proof that the *anito* have been offended. Cleanliness, hygiene, medicine may satisfy the gullible Americano; the Igorot, in the high-blown conceit of his ignorance, knows better.

To move such a people one must resist every temptation to bludgeon their minds. Frequently we find the Christian life, as reproduced abroad, trapped in the old snare of legalism, uninspired conformance to imposed precepts. We are not the oracles; God is the Oracle. We want our people to gain access to this Oracle through the impulses of their own religious experience. Such a policy requires Christian education, year-long concentration on the boys and girls who submit to our influence, till their minds—surely not less than their bodies the temple of the Holy Spirit—are converted, till the stability of their own conversion can make them missionaries to their own people.

The reader will say, "No doubt, that's a worthy aim—but \$15 is \$15: we have good uses for the money nearer home." How can we convince him that \$15 (a year's keep) spent on an Igorot boy in a back-current of one of the world's obscurer countries is an integral part of his budget? It seems impossible, unless he



PALM SUNDAY AT BESAO

Only the front of the procession, which extended all the way around the play-field, is shown in the picture.

sound of the hammer-blows I could hear far up the street; I can hear their thud still. That was not pathos; it was tragedy. I saw a beggar who had died from starvation: his legs and arms were being broken so that his stiff corpse could be jammed into the coffin the Society for Burying Paupers—there seemed to be more societies for burying them than for keeping them alive—had bought for him. In such pictures, symptoms of despair we have not begun to relieve, lies our challenge.

The conflict which engages the Church, in the six continents and the isles of the sea, is a life-or-death struggle. It is hazardous to minimize the record of its progress with anecdotes. And yet the awareness of the Church at home to the success (and, is should be marked, the failures) of its outposts afield still seems anecdotal. People grant our success, frequently give it more praise than it deserves—they see, of course, only the highlights—but, at the back of their minds, is the unanswered question: Why do you need cross the ocean to do, among an alien people, these helpful little tasks you might do at home? As one man crudely put it to a missionary from China: "I can't see why a nice girl like you has to go all the way to China to teach Sunday school!"

That is the obvious criticism when missionaries are regarded merely as philanthropic tourists, scattering quite indiscriminately the superfluous abundance of their own civilization. The rank and file of the Church look with skeptical tolerance on such a career. They would not choose it themselves, they certainly would not encourage their sons and daughters to choose it. They feel no particular obligation to support it.

From villages in the shadow of the Cordilleras, our western horizon, boys come 15 miles to Besao, climbing 2,000 feet, to join our classes in St. James' School. Four times as many as we can afford to receive present themselves. The yearly task of selecting who shall stay, who shall be turned away without



THE MISSION CHAPEL

When the Altar is not in use curtains are drawn before it and the room is used for an infinite variety of purposes. At Sunday services frequently members of the congregation at the back stand on benches in order to see the Altar.

is willing not only to accept "ye shall be My witnesses . . . unto the uttermost part of the earth" as a text, but to think about it, to inspire others to think about it.

We may well begin to think of it as *the Mission*—a singular noun begun with a capital—instead of as *missions*. The Church's Mission knows no boundaries; it is neither domestic nor foreign. It overrides the sophistry that Jesus Christ died and rose from death chiefly for the benefit of the white race, less essentially for the benefit of their ex-slaves and dispossessed redskins, and, if any surplus cash remained, for the peoples of Asia and Africa. This notion, that the Church's Mission is an outlet only for her surplus energy, has tainted the vigor of our corporate life.

We have nowadays the anomaly of a world which hates war, which can remember nothing but ugliness of the last war, yet prepares feverishly for a new war which all men pronounce inevitable, a war they know, with prophetic pessimism, must spell the doom of their civilization. In an age of such bleak despair a multitude of thinking Christians ask of the Church's Mission, "What is it but the infecting of other people with our own follies?" To this the still larger multitude of unthinking Christians readily answer "Aye." It is always agreeable to have an excuse not to spend money unselfishly.

Vernon Parrington, in his monumental work, *Main Currents of American Thought*, has written of Mark Twain: "His earlier loyalty to half-gods had brought him as last to deny all the gods." That sentence is as true of the three generations he spanned as it was true of Mark Twain himself.

There is a fantastic letter to his wife, written in November, 1874, but dated in what was then the remote future of November, 1935, in which he imagines an airship journey to Boston and remarks, "My airship was delayed by a collision with a fellow from China loaded with the usual cargo of jabbering, copper-colored missionaries. . . ." Mark Twain's opinion of missionaries was not high. He looked on them as intruding busybodies; it would be a tart jest to have the tables turned on these folk who scoured the globe to make converts, to have China, and other victims of missionary enterprise, dispatch their own missionaries, "jabbering, copper-colored," to convert their smug benefactors.

Grotesque as he must have deemed this prophecy to be, it is coming true in the present day. Many American Christians have been proud to sit at the feet of a Japanese Christian, Dr. Kagawa. We begin to learn that we send missionaries to China, Japan, India, Africa not simply because these regions need us, but because we too need them. Our Church life waits to be enriched by missionaries from these new Churches of

the East, by men drawing on the devotional wealth which, like the ancient culture of the Hebrews, has empowered their quest for God. Our religion, as we have it, is not strictly Jewish—those sects which return to the Old Testament seem to us to deny Christian gains; our religion is Greek, it is Roman, it has elements drawn from the long outlived forests of northern Europe. Each of these strains has found room in the Gospel. There is room too for Indian mysticism, for the self-subjecting discipline of Japan, for the delicate yet practical social adjustments, the exaltation of the wise and scorn of the bully, which characterize China.

As certain as it was that a nation half-slave and half-free could not stand, so sure is it that a world far short of being half-Christian must fall. The Christian life cannot come to perfect fruit among a fraction of mankind. The Jews tried to insulate their religion; in doing so, they let it evaporate.

Here, then, in a day when commerce, which older economists hailed as the great solvent, has set men at each other's throats, when the League of Nations has enfeebled its voice for peace by internal jealousy and selfishness, is our great argument for the Church's Mission. At the outbreak of the European War in 1914, *Punch* showed two old ladies discussing the news at tea. "But surely it can't last long," said one, mindful of recent Balkan interventions, "the Powers will intervene." Alas, there were no Powers to intervene. Men have spoken of the Family of Nations. That hope has dissolved in domestic squabble. There is but one possible Family which can give men peace, the Family of God.

We send missionaries abroad to fetch men into this Family not as wards, not as adopted orphans, dependent on our whims and our charity, but as equal members who can make the Christian life deeper, more potent (as did the Greek, the Roman, the Teuton, the Celt) as much by what they give us out of the Gospels as by what they let us tell them. The Christian Church always will be ineffective, timid, lame so long as it includes the talents of but part of the human race. It needs all that God "by divers portions and in divers manners" has taught the ancient civilizations of the East;

it needs even these boys in gee-strings who climb from dull, impotent, fearful villages up to a ridge and a red-roofed school in the Cordilleras of Luzon to claim what so vaguely they know of as an "education." We shall not send jaunty young men and young women to say to them, "I am right, and you are wrong," but Christians humble with their sense of the world's sorrow, men so passionately mindful of the millions who are homeless, starved, and in pain, that they cannot consent to postponing God's Kingdom.



BUILDING THE DINING HALL
All the work about St. James' School is done by the boys themselves, except that which requires expert labor.



BESAO SALESWOMEN

Slogans and the Catholic Faith

By the Rev. H. B. Liebler

NO INTELLIGENT PERSON needs a labored argument to convince him of the danger of popular slogans. We in America have suffered, and continued to suffer, by reason of our susceptibility to this puerile device of the molders of public opinion. No sooner had the late President Wilson been wafted back to the White House on the waves of the slogan, "He kept us out of war," than we found ourselves embroiled in the "war to end war" and the "war to make the world safe for democracy"—and it takes no eagle eye to perceive that wars are not yet ended, nor is the outlook for democracy oversanguine.

The Catholic movement in the Anglican communion has used slogans—quite justifiably. Probably the most effective of all has been the one "It's the Mass that matters." It has helped to arouse our priests and people to the centrality of Christ's Passion as pleaded in the Holy Sacrifice. But I wonder if it has been responsible for a fearful evil which during the last three decades has slowly crept upon us, and now threatens to vitiate the movement entirely. Have we been so intent upon the Mass that matters that we have failed to realize the importance of the ministry of the Word of God?

A short time ago a Church weekly* published a news item to the effect that, during the illness of a certain suburban rector, High Mass was sung in his church by a Congregational minister, assisted as gospeller by the community church minister and as epistoler by the "unity" leader, the sermon being preached by a Swedish Reformed minister. Of course the "news item" was a hoax, but its publication was nothing short of sinister. The fact that such a manifestly absurd thing could be taken for literal fact displays a temper of mind which is symptomatic. It proves that the "open pulpit" which has so brazenly been flaunted in the news columns is recognized as gradually leading up to the "open Altar."

Scarcely a week has gone by without some report of a Protestant minister preaching in a pulpit of the Episcopal Church. The present writer has seen no protests. Are we supinely relinquishing the commission given to us with the laying on of hands?

The ministry of the Word and of the Sacraments is one. It was given to us priests at ordination. There is no separation of the office of priest and prophet, save in individual cases where through some physical or linguistic defect a given priest may be limited in his exercise of either phase of his ministry—but if there were such a separation, we should hardly expect to find the ministry of the Sacraments in the priesthood of the Catholic Church and the ministry of the Word among organizations (no matter how virtuous) which owe their very existence to a denial, in whole or in part, of the faith of the Catholic Church. When we of the Anglican priesthood were ordained, we solemnly vowed "so to minister . . . the Doctrine of Christ . . . as this Church hath received the same." If we may at will relinquish our pulpits to preachers who are under no such restraint, what protection has the laity against heresy; how shall they know what is the Faith?

We must go back, I am afraid, to some fundamentals. The Gospel was committed by our blessed Lord to the Catholic Church, and she was commissioned by Him to proclaim the same. The ministry of the Sacraments went hand in hand with this great commission. Never has the Catholic Church per-

mitted her message to be set forth to her people by any save those to whom this commission is given. Had it been otherwise, the purity of the Faith would long since have been irretrievably lost to mankind. There are undoubtedly many things we should like about a preacher—his voice, his delivery, his lucidity, and so forth. But the first and most important thing is that he be one under authority. The Church must control the message of the pulpit. If (as sometimes happens) a deacon or even a layman is licensed to preach, he does so under authority, and is responsible to a priest or a bishop. This is a very different thing from having a Protestant minister present his "message" to our people. The purpose of preaching is to preserve the Faith as taught throughout the ages by the Catholic Church; for us, this means the Catholic Faith as "this Church hath received the same," *i.e.*, as the Church of England handed it down from pre-Reformation times. No priest can fulfil that purpose by having a non-episcopally ordained preacher occupy his pulpit for him. The Mass matters, yes, but if we continue to play fast and loose with the ministry of the Word as the Episcopal Church has been doing of late years, we can look forward to seeing our Church a travesty of Christianity. The Mass without the Gospel is possible, God forgive us. Modernists who are ignorant of the Catholic Faith, or who deliberately deny it, are coming more and more to appreciate the sentimental appeal of the Mass, and are increasing the number of celebrations in their parish churches. There are numerous sects in this country who claim to have preserved (and probably have) the Apostolic priesthood, and have mixed it with all sorts of esoteric doctrine from theosophy up—or down. It is a fact of history that wherever the Mass has been preserved without a balance of emphasis upon the preaching of the Word, superstition, error, or heresy have sooner or later laid their clammy hands upon Christ's flock. Let us cease to warm ourselves by the fire in contemplation of the victories of the Catholic movement as displayed by elaborate services, big congresses, coped and mitred bishops, lest we find that in winning the fight for the Mass that matters we have betrayed the Faith.

THIS WORST of modern abuses appeals, of course, to the proviso in the Canon known to our older generation as "Canon XIX"—the proviso which states that the general principle of the ministry of the Word and Sacraments "shall not forbid . . . the Bishop . . . from giving permission to Christian men, who are not ministers of this Church, to make addresses in the church on special occasions." When that proviso was enacted, nearly 30 years ago, it was a very definite rejection of the attempt to legalize preaching by Protestant ministers. The bishops, to their everlasting credit, blocked the drastic attempt. The proposal as presented read ". . . or prevent the preaching of sermons or the delivery of addresses by Christian ministers, or men, who may be invited thereto by any priest in charge of a congregation, or in his absence by the Bishop, who may license them for the purpose." Now it is just this rejected proviso which is illegally being flaunted in the face of the Church today. The proviso as finally adopted is harmless if rightly interpreted: it would permit, for example, an expert Church musician, a mental hygienist, a lay missionary, on a special occasion to speak to a congregation on a subject he might be qualified to expound, but always under episcopal license and with the understanding that he was not

*Not THE LIVING CHURCH—ED.

preaching: *i.e.*, neither expounding the Faith nor exhorting to right conduct.

But the canon is being violated, and with it a fundamental principle of the Church's very being. Suburban and metropolitan churches have widely advertised Congregational, Presbyterian, and Methodist preachers at Church services. If any protests have been made, they have been repressed. The bishops seem to ignore the situation. The people apparently love to have it so. It seems so delightfully broad-minded.

Like all violations of Catholic principle, this growing abuse is defended, not by reason but by the raising of false issues, or the old device of "red herrings." The invited Protestants are good preachers; isn't it better to have a first-class Methodist preach to us than a third-rate curate, or perhaps a seminarian? Furthermore they are godly men, and have a message; should our people be denied the opportunity of hearing such a message? And the exchange of pulpits will hasten the day of reunited Christendom.

The herrings are all good, but they don't lead anywhere. Let us take a specific example. The late Dr. S. Parkes Cadman was advertised to preach in Grace Church, New York, last Lent. Dr. Cadman was a fine preacher, a noted orator, a leader of men, a man of unquestionably upright life, and one who had a message for the world of today. Quite seriously I say that I yield to no one in my personal admiration for him—which is the only reason why I select him as an illustration.

But if the function of preaching is what the Church has always believed and what our Prayer Book sets forth, and if the solemn vows of our ordination are anything more than empty forms, then I respectfully submit that Dr. Cadman, with all of his unquestionable ability, was not only far less qualified than a licensed seminarian to preach at Grace Church—he was absolutely and entirely disqualified. If he could "so minister the Doctrine . . . of Christ . . . as this Church hath received the same" with a good conscience, it would seem inconsistent for him to remain as he was a minister of a Church with quite different standards. As for hearing his message, we could all do so without restraint. The radio is available to all, and the Monday morning papers gave the digest of what he said. It was always worth while. But the pulpit of the Episcopal Church is not the place for it. The people have a right to hear from the pulpit only the teachings of the Church, not the opinions of any man, clever and godly as he may be. It is no question of freedom of speech; we gave up, deliberately, using the pulpit as a vehicle of publishing private opinions, when we took our solemn ordination vows. We can hire a hall or a microphone whenever we feel repressed, but we can neither violate our vows nor turn over our sworn duty to men who are under no such vows.

Of course the exchange of pulpits will further unity among Christians, if unity is to be attained by forgetting our differ-

(Continued on page 78)

THE EPISCOPAL VISIT

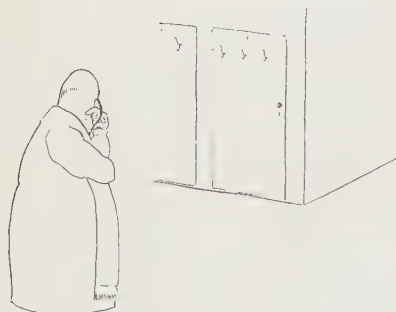
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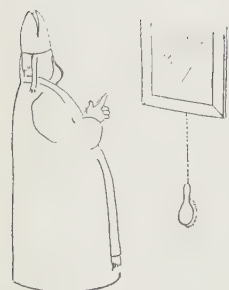
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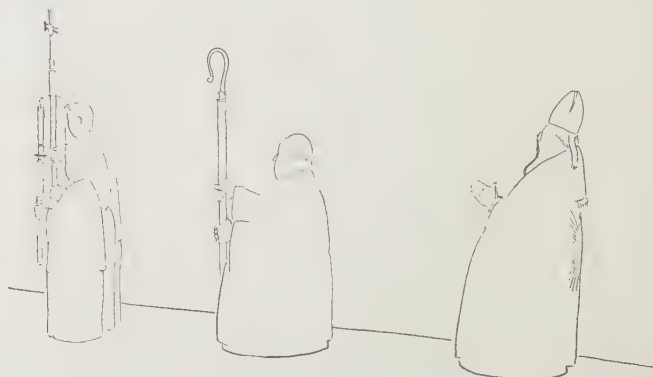
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L. C. More

Happy Loyalty

By the Rev. Frederick S. Arnold

I CAN NEVER SEE why priests and laymen of the Episcopal Church, men who bear her apostolic powers or who are loaded with her synodal and administrative honors, must generally be adversely comparing with others their own Church or apologizing for their Church or even blaming their Church, as though she were the very mistake and misfit of Christendom. Why don't Churchmen stand up for their Church and shout for their Church and thrill at the thought of the Church that brought Christ to them?"

These words or somewhat like these words the writer once heard a forceful bishop exclaim at a big dinner of leading Churchmen. Do not we all see the point of this appeal? It is needless to analyze it. Who has not heard Broad Churchmen praise the Methodists and the way they organize their work?—while all the time we know that these Liberals could not possibly be Methodists. They would be "Humanists" rather than that. Only of course, our good Broad Church friends are really too human to be "Humanists." The control of pastors by conferences and their petty disciplines anent cigars and diversions are the last things anyone could ever induce a Broad Churchman to submit to. Or they will be admiring the great work of Alexander Campbell, who believed that he should achieve Christian unity by founding one more sect, on the basis of that private and individual mingling of Presbyterian mistakes and Baptist follies which for biographical reasons appealed to himself.

A Liberal once asked us for sympathy with Unitarians. "All they say is that they don't know and I have great sympathy with a man who doesn't know," he urged. They say ever so much more than that, of course; yet, in any case, the point of being a Churchman is that we do know. Our Master is "the Christ we know."

No doubt it is part of the pose of breadth to be unjust to your family and unkind to your friends. What, however, is the trouble with the Anglo-Catholics? They are not broad, we trust. Why can't they be satisfied with our English rite? Their vagaries are no question of minor improvements in the Anglican sense; improvements to be introduced once or twice a century in the sensible effort to make good things clear or to remove Puritan stains, contracted in the terrible storm and stress of the Elizabethan war with Spain and of the Cromwellian rebellion. Such temperate improvement of the Prayer Book was the work of Bishop Seabury and of Dr. William R. Huntington and of the recent labors of General Convention crowned by the beautiful American Prayer Book of 1928. Perhaps there is a little more such work to do, but surely not much. If the Comfortable Words and the Confession could be moved from the middle of the service, where they now break the smoothness of the rite, to the place before the Communion of the people, where they chime in better with the feeling of the ritual moment; and if a permissive use after the Our Father on page 82 could be granted for the collect printed last on page 336, together, perhaps, with a rubric after the *Sanctus*, reading, "Here may be sung a Hymn," then there would be no more possible improvements to the American service of Holy Communion. The rite would be perfect. These not too noticeable changes will come, God willing, in 50 years or so.

Alas! that won't satisfy the extreme right.

The extreme right, a secular term, do not seem to be satis-

fied with the orthodox and Catholic development of the Anglican rite. They seem, possibly they really do not, but they seem to wish to imitate the Roman rite. Now this would be easily understandable if a national Church like the Church of England or a great ecclesiastical alliance, such as the Anglican communion, literally spread all over the world, had no right, within Catholic and orthodox limits, to develop their own ritual. The only possible view is, however, that we have that right. Egyptian, Syrian, Byzantine, Eastern, Ambrosian, Mosarabic, Gallican, Anglican, Roman, Western rituals are just such developments. They have always existed and probably will always exist.

IT WOULD be different again if rite and ceremonial and ornaments were matters of faith and morals. They are not. Every communion of Christians, notably the Roman Catholic, tolerates great differences of rite. There are no doubt limits to the variations of Catholic and orthodox rites, but they are wide limits. Within such reasonable limits as protect the faith, the rites of Christendom may vary. To do something in the service merely because it is done in the Roman rite is quite as foolish as to object to good things because "they are just like the Catholics."

Article XXXIV says, but here the extreme right may ask us if we accede to the Articles. Certainly we accede to the Articles. They represent the mind of our ancestors, out of which mentality our own minds have developed. It would probably be agreed that, in the Old Testament, there are some signs of theological and ethical development among the people of the Hebrews. So there is no harm in admitting some mental growth of a sort in the Anglican communion. We would not like to call this growth progress, but rather the growing apprehension of inner meanings. We suppose that was Cardinal Newman's feeling about these things. Truly, one does not know how one could spare the Thirty-nine Articles. The first five articles affirm the orthodoxy of the ecumenical councils. The articles on the Scripture and the creeds are about what the orthodox believe and the liberals doubt. Article XVII, being vaguely indefinite and needing to be interpreted by the 16th and other articles, represents the good temper of the 16th century. Articles XIX and XXII, being adjusted to the days of the Spanish Armada, represent the bad temper of the 16th century. Yet, if there really be any man who does not glory in the destruction of the Spanish Armada, let him, with the help of the historical imagination, think where he would be now and what he would be doing, if the results of the war with Spain had been different. Doubtless the articles could be revised, even as the Prayer Book has been revised, but they ought not to be scrapped. What could we do without that glittering Article XVIII?

Now then, Article XXIV says: "Every . . . national Church hath authority to ordain, change, and abolish . . . rites . . . ordained only by man's authority, so that all things be done to edifying." Revolution does not edify and the present must keep touch with the past or the folk will lose their faith. *Festina lente*. That's what that means. The Church, however, has authority to develop her own rites out of her own past. That is what the Church has always taught.

One of the aims of the Anglican Church in revising the

services was to return, so far as convenient, to the apostolic age of the Church. Of this aim one must say that so far as successful it could scarce be harmful. You can never go back, of course, *Labitur et labetur in omne volubilis aevum*, was said of the stream. But it is possible, in taking a fresh start, to orient the advance by the memories of the morning. At any rate, the medievalists are always advising us to advance by retracing our steps.

Another aim was to get a simpler service. This has always been a Western instinct. The Roman rite is ever so much simpler than the Oriental rites. One could go too far in simplicity certainly. The Protestant denominations, who threw out the baby with the bath, went too far. The Anglican way was not only a middle way—it was the continuation of the same way that Western folk have always followed, probably because the West is always in a hurry. Those who want more can always pile up music or ceremonial or both. That is well understood.

As we study the English liturgy, a third objective, not necessarily aimed at by the authors of the Prayer Book but surely effected by the guidance of the Holy Spirit, appears. This is the crescendo, the principle of climax; the gradual rising of the liturgy from penitence to instruction and then to mystical communion. After the blessing of the elements, the Master lingers lovingly as at the historic supper in Jerusalem, until the peace and blessing. The liturgy ends gloriously in the sacramental presence.

If we will decide to be at home in our English rite and, not copying some other rite though such rite be good and glorious, to carry out the spirit of our own ancient and heavenly worship, we shall begin to see the tracery of the finger of God. For nowhere is it more true than here, that they builded better than they knew. Prejudice, instinct, and accident may often have been the human motive in revising the Prayer Book, but God used all these natural motions to weave mysteries of truth and beauty and holiness.

The Book of Common Prayer is the English rite. The Book naturally emphasizes what Northern people and especially the English want and need. One goes up into this high and mysterious worship between the two mighty pillars or propylæa. One is the moral law and one is the holy faith: the Ten Commandments and the Nicene Creed. We are going up and in, but this is the gate. The Creed is as old as the Apostles. Every council sharpened the definitions. The Creed that we confess is from Nicea, Constantinople, and Chalcedon. The Creed must have stood here or hereabouts since the third century. It is the mind of Greece bent to define the Christian religion. Hellas, the classic civilization at its intellectual best, the highest thought of man enshrining the dearest revelation of God, stands on the right hand before the high worship. By implication the dogmatic decisions of the first six ecumenical councils are here involved, as they are sketched in the first five of the Thirty-nine Articles. One cannot come to communion with God without reverently passing this pillar of the holy faith. It has stood right here ever since the Church began.

ON THE left hand stands the moral law. As the Creed is Hellas, or the reasoned statement of the facts of faith, so the Ten Commandments are Israel, or the authoritarian declaration of the will of God for men. This is Torah, the blazes on the trail through time toward eternity. So far as we know, the Ten Commandments made no part of the High Service until the 16th century. In any case, they are not exactly the liturgy, but the people's preparation for the

liturgy. They are the Protestant part of the service, in the original sense of the word, that is protesting against abuses. Nevertheless, the Ten Commandments were always the backbone and center of the Church's moral and penitential teaching. The Northern race and the Anglo-Saxon peoples need and want the service firmly founded in righteousness, temperance, and judgment to come. So there they stand the great pillars of the gate, between which, or without which not, we must go up to the high mystery of spiritual and sacramental communion with God, through Christ in His Church.

IT IS a great propylæum, rather than a slender gateway. The Creed in a sort represents more than itself, even the ecumenical councils and the orthodox theologians and the philosophers, a great retaining wall withstanding the floods. The Ten Commandments represent the law and the prophets and the moral and political and economic best of the ages, a retaining wall on the side of conduct and human relations. Between the righteousness and the holy faith, the structure rises into the great forecourt of the temple, the collect, epistle, and gospel, and the sermon, an instructional pattern intimately combining the Bible and the Christian year. Here the people make their offerings and the priest makes the oblation of the elements.

We have been going upward as the priest and ministers have ascended the steps to the choir and the steps to the Altar. At first the feeling is penitential: the Old Testament and, perhaps, the litany; the Ten Commandments and the priest's preparation at the foot of the Altar steps. The priest's preparation is private and not part of the common worship, so he says it secretly, that is, under his breath. Now we have come up through penitence to instruction: the Christian year, the Bible, and the sermon. At length the prayers of the mystery begin with a great intercession for the quick and the dead, the prayer for Christ's Church. Then choir and people burst forth into the hymns of heaven, the *Sanctus*. Then Christ, speaking through the lips of the priest, blesses the bread and wine and we all together join in the prayer He taught us to pray, Our Father who art in heaven. So the mystic Supper is consummated in the Holy Communion. The Sacrament is still on our Altar. We sing the great *Gloria in excelsis* in worship of the spiritual presence, to whom the final prayers are addressed and from whom comes the peace and the blessing. In the silence of private worship and thanksgiving throughout the church, the blessed Sacrament is consumed and the ablutions are reverently made.

This is the English rite. Why not thrill with it and glory in it? Why sing the *Gloria in excelsis* at the beginning, thus impugning the gradual crescendo of the office, which ascent is the distinguishing structure of the English rite? Why take the ablutions before the prayer of thanksgiving, which would end the sacramental worship before the end of the service? Why imitate some other rite? Probably all the liturgies are generally good and beautiful, but let us try to comprehend and to thank God for the rite He has particularly granted to ourselves and to all the folk of our tongue and tradition.

JANUARY LOOKS IN

APRIL seems so far away!
Will she lose the path—
And her bluebirds and early bees?
January looks in at the window—
And all my griefs come back with that stern face.

CHARLES BALLARD.

Many Mansions

By the Rev. William G. Peck, S.T.D.

MRS. CUTHBERT HIGGINSON-HIGGINS was a large, florid lady who lived in a large, florid house called Balaclava Lodge. It was built of a peculiarly atrocious red brick, and could be seen for miles. It possessed 30 bedrooms, not counting the servants' quarters. The dining-room was 25 yards long by 15 yards wide. The house was surrounded by acres of its own grounds, and at the main gateway there was another lodge; but this was spelled with a small initial. It was a picturesque place, covered with creeper, but it contained only three tiny rooms. In these dwelt Angus McEigg, the head gardener, Mrs. McEigg, and their three children. Mrs. Higginson-Higgins was commonly reported to receive a yearly income of £200,000. Mr. McEigg received £3 a week.

Mrs. Higginson-Higgins had no children, and she was a widow. Her father had been Joshua Higginson, who made large quantities of cotton cloth in a depressing little Lancashire town, in the days when English manufacturers could sell their cotton goods all over the world; and Joshua had become very rich. Before he died, he settled all his wealth upon his only daughter, Rosie. Rosie Higginson, or at any rate her fortune, was wooed by many suitors; but at length she bestowed her hand upon Cuthbert Higgins, who was an amiable nit-wit. His father was something in the Foreign Office, and pretty well-to-do. Cuthbert had been at Oxford, where his academic career was entirely undistinguished; but Rosie thought him very gentlemanly, as no doubt he was. She also considered him manageable, and proceeded to manage him.

After six months of married life with Rosie, Cuthbert began to lose weight, and he had in his eye the look of a man with a secret sorrow. After a year his gentlemanly nose began to assume a crimson hue, and his worried expression was replaced by a perpetual but somewhat vague smile. Cuthbert, in fact, had retired from Rosie, behind a row of whisky bottles. In due course he drank himself to death in a respectable way, leaving to Rosie the remainder of the money he had received from his father.

Mrs. Higginson-Higgins made no foolish pretences of much mourning. She ate a large breakfast of ham and eggs before attending Cuthbert's funeral, and a solid lunch upon her return. She resumed her reign over Balaclava Lodge, over the 30 bedrooms and the spacious diningroom, over the butler, the footmen, and the chauffeur, over the cooks, the housemaids, the kitchen maids, and over Mr. McEigg, his wife, and their children.

She did herself well. London in the Season, Scotland in the late summer, the Riviera or Egypt in the winter. The rest of the year she spent at Balaclava Lodge, where monotony was balked by a succession of house parties. She became well known, and her photograph was frequently to be seen in the illustrated society journals. Much less frequently her name appeared in subscription lists.

She was a resolute upholder of the established order of society. She sometimes went to Matins on Sunday mornings, and made her Communion with unfailing regularity at the village church—twice a year. She was not very friendly with the vicar, whom she called "an upstart," because he had never been to Oxford or Cambridge, and allowed the curate to preach what she called revolutionary sermons.

She was a hard and exacting mistress to her servants. She bullied the village tradespeople. She never spoke to the villagers. When, upon a winter's day, Mr. McEigg died from pneumonia, she speedily turned his wife and children out of the lodge and installed a new head gardener at a slightly lower wage than Mr. McEigg had received.

Such was Mrs. Higginson-Higgins. I think she was not loved by a single human soul, which was unfortunate; but then there was not a single human soul whom she loved. She was undoubtedly mean, proud, and overbearing, and her servants called her, behind her back, "the blinkin' duchess."

But even this lady was human, and in spite of all the care she lavished upon her own safety and comfort, she caught a chill through attending Matins one Sunday morning in Lent when something had gone wrong with the church heating apparatus. She was deeply annoyed at this, but her annoyance did not prevent the chill from turning into pneumonia, the very affliction which had carried off poor Mr. McEigg, and in a few days Mrs. Higginson-Higgins had left Balaclava Lodge, the Riviera, Egypt, Scotland, and London forever, and had gone to the Next World.

ON HER ARRIVING there, her first instinct was to summon a maid, and she was somewhat disconcerted to find her summons answered by an angel of very glorious appearance. She had intended to make a fuss about the whole affair, but for the moment the angel's gaze silenced her. Without a word, he beckoned her to follow him; and, as she could think of nothing to say, she followed.

They passed through a gate into a broad road upon either side of which were houses of various size and quality. Some were magnificent—far more splendid and dignified than Balaclava Lodge and graced with much loveliness of design and decoration. Others were commonplace. Quite a large number were small and mean. Mrs. Higginson-Higgins noted all this in her shrewd way and supposed that the angel was leading her to the dwelling prepared for her. She began to conceive an abode of the style of Balaclava Lodge, considerably sublimated. Pleasurable emotion filled her mind as she imagined herself exploring her new home, rearranging the furniture, ordering the servants here and there, and, later on, giving parties to her new acquaintances. She found herself wondering whether poor Cuthbert would turn up, or whether he had been so unfortunate as to be sent to a place altogether inferior. She considered the latter possibility more likely.

But the road was long. Mrs. Higginson-Higgins was not accustomed to walking, and she grew weary. Indeed, she presently felt her temper giving way.

"I say," she called to the angel, "if we are going on much farther, you might call a taxi!"

The angel turned upon her a glowing eye.

"All those who enter here," he said, "must learn to travel humbly and equally."

She repressed the indignation that surged in her soul, for she felt that the angel was nothing like any butler she had ever employed. She bit her lips and plodded on. The road seemed endless. Her temper was growing worse, and she was determined to make a tremendous scene later on. Such abominable arrangements! And she, a woman of wealth and station, to be

hawked about just as if she were a tourist! Somebody was going to get into trouble before she had done!

AT THAT MOMENT the angel came to a dead stop, and, glancing round upon her, pointed ahead.

"Your appointed dwelling," he said, quietly.

Her eyes followed his directing gesture, and she saw a great house, standing in beautiful gardens, where flowers of more than earthly loveliness bloomed in immense profusion. A limpid stream flowed gently between grassy banks. Above the wide grounds the house towered regally, a palace indeed, fit for royalty.

With a sweeping bow Mrs. Higginson-Higgins, all her bad temper forgotten, commenced to pass through the gateway. But the angel stretched forth his arm and barred her way. She raised a haughty, questioning eye to his.

"Not this house," he said. "You are mistaken. This is already occupied. See, yours is a little further along the road." And he pointed again.

She saw a mean, drab little cottage—a poor place, with a few square yards of garden containing little but thistles.

"Yes," the angel said, "that is your house."

For a moment she was silent. Then her anger burst its bounds. Not even the angel's glance could now quell the flood of her fury.

"What on earth do you mean?" she shouted.

"Nothing on *earth*," he replied. "I think you are forgetting."

"Forgetting! I am not forgetting what is due to my station. I come to this place, and you offer me a pigsty like that! The thing is ridiculous. I decline to consider the offer. Find me a decent house at once."

"There is no other. This is your appointed dwelling."

"Don't talk nonsense! Look here, are you the person in authority in the matter?"

"By no means. I am but a ministering spirit."

"Then I demand to see the authorities."

"It will be unavailing, yet there is no reason why your request should not be granted. I will leave you for a time, and lay your complaint in the proper quarters."

MRS. HIGGINSON-HIGGINS was alone. She gazed upon the wretched cottage with acute distaste, and, turning away, walked slowly back to the gate of the great house. Upon one of the pillars of the gateway there seemed to be an inscription of some sort, and she went forward to read it. At first she was simply bewildered. There certainly was an inscription. It was no more than the name of a certain humble man, Angus McEigg. She remembered her head gardener. Then she laughed out suddenly, for she had seen an explanation. Naturally it was all a mistake! McEigg had got into the wrong house! The cottage was intended for him, and the house was hers! No doubt he was to be her gardener again.

At that moment the angel returned, accompanied by a figure of great dignity, yet with a face full of shrewd humor. He bore in his hand a few great keys.

"Oh," said Mrs. Higginson-Higgins, all smiles, "I suppose you are the agent for this property."

"I am Peter," said the newcomer. "If you are thinking of my keys—they are the keys of heaven. What can I do for you?"

"Well," she said, "I am frightfully sorry to trouble you. I see, now, that there has been an absurd mistake. My gardener, McEigg, has been put into my house, and it was actually suggested that the cottage over there was intended for me. Really

too absurd, wasn't it? Of course, the matter can be put right in a moment. Just call McEigg, will you?"

"But," said St. Peter, "there is, I assure you, no mistake at all. This is Angus McEigg's own house. That cottage is certainly yours."

He spoke politely, but beneath his manner of gentleness, there was something that felt like rock. She stood and stared at him. She looked from St. Peter to the angel, and from the angel back to St. Peter.

"It's perfectly monstrous!" she exclaimed.

"Upon the contrary," said St. Peter, "it is rational and just. There was nothing else to be done."

"What do you *mean*?" she asked angrily. "I see no sense in it. No fitness or propriety. You are deliberately insulting me."

"Not at all, madam," said St. Peter. "You see, we erect these dwelling places, but we are entirely dependent for our materials upon what is sent to us by the people who are going to inhabit them. Admittedly, yours isn't much of a place. It is, in fact, one of our cheapest models. But, dear lady, I assure you that *we did our very best with the materials you sent us.*"

The Forward Movement in the Church School

(Continued from page 68)

the parish quota for the children's Lenten offering; it means more than the announcement at General Conventions that the children's offerings have helped to save the Church from disaster. It means that every child, according to his understanding, is made to feel that he is just as *important*, in his own way, to the life of the Church as is the rector or the senior warden. It means children welcomed at the services of the Church, no matter how many pews they scratch, how many dogs they bring, how much noise they make. It means children consulted about the parish program, as much as the adults are; children present at parish meetings, or better, parish meetings for children. It means an Every Member Canvass of children for the budget of the parish, with all the features which go with it.

Children *are* the Church. Why should there not be something for and about children in every service and every parish affair and function? The question always coming up, "What is the part of the children in this?" "What share has the church school in it, and what does it say about it?" If this be heresy, then it seems more wholesome and hopeful than the existing orthodoxy.

If there is to be a Forward Movement in the church school, the adults must give it a chance to happen. They must encourage it. They must even surrender some of their prerogatives. Our Lord said, "Suffer the children to come unto Me and forbid them not." That means that we must stop forbidding, and have more respect for growing personalities by giving them a chance to grow. We must abandon the habit of expecting too little of children—or too much.

Children will go forward; they will even lead us forward, as we encourage them to increase in Friendship with our Lord; as we let them see the social order as it is, realizing that they are the ones who must carry the crosses of our mistakes and create a more Christian society; as we admit them fully to the life of the Church and show them how *important* they are to her well-being.

AS A RESULT of rejecting the personality of God, our leaders are denying personality to men.

—Bishop Johnson.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

Peace and Pacifism

VITAL PEACE. By Henry Wickham Steed. Macmillan. \$2.75.

HENRY WICKHAM STEED, well-known English journalist, has marshalled the experience of the international diplomacy since 1912, his "behind-the-scenes" views of the principal international conferences since that time, and his personal acquaintance with leading diplomats of many nations to present an interesting plea for "vital" peace. Mr. Steed walks through the pages of modern history.

This volume does three things, and can be rated according to the appeal for any one of these three things to the reader. First of all, the author weighs the four or five leading "pacifist" schools of thought in the world today and points out their defects, and at the same time he analyzes the opposing political philosophy which regards war as the most important instrument of national policy. This section is done incisively and accurately, and offers an antidote to "sentimental" pacifism.

Secondly, Mr. Steed, in the middle section of his book, surveys with considerable detail the history of international diplomacy since the end of the World War, and points out some of the causes for the collapse of the League of Nations, the Locarno Pact and the Kellogg-Briand Pact. As history, this section is valuable and offers a valuable source of reference. The reader, however, may draw the impression that Mr. Steed himself is responsible for all the affairs in the international realm which have turned out fortunately, and that the failures were due to a stupid ignoring of his advice by those to whom the advice had been given at their own request.

Lastly, in the closing third of his book, Mr. Steed considers the "enemy"—the movement for "unfreedom" and "total war," of which the philosopher Hegel is the prophet. Peace for the world, the author says, is a long way off, and the road to it is an exciting one. The first step on the way is to a state of "un-war," which will only be attained when the nations of the world resign their individual right to neutrality. This is a plea which he reiterates again and again throughout his book.

Mr. Steed writes as a realistic democrat, or in other words an idealist who starts off from a realistic background. The realism is refreshing in a world surfeited with sentimental patriotism and sentimental peace movements. The idealism is interesting but a little vague.

Conscientious pacifists should read this book. It will not change their pacifism, if that is more than a mere emotion, but it will show the complex world picture against which pacifism is thrown.

CHARLES D. KEAN.

Dr. Horton on English Theology Today

CONTEMPORARY ENGLISH THEOLOGY. By Walter Marshall Horton. Pp. xii-186. Harpers. \$2.00.

THIS is an interesting but exasperating book. It is interesting, and valuable, because it asserts the sanity and significance of English theology (especially Anglican theology) in contrast to the irrational and biased views now broadcast from Germany. It is exasperating, because Dr. Horton so plainly does not *quite* understand England nor English thought, and above all, the Anglican communion. He makes valiant efforts, but time and time again little points crop up which show failure to comprehend. The reviewer discovered himself annoyed (perhaps unfairly so) by this well-intentioned misinterpretation. But then he considered how difficult it would be for an Englishman and an Anglican to write a perfectly fair and accurate account of contemporary American Protestantism, and the balance was restored!

There is no doubt that Dr. Horton has seen "through" Barthianism: "I regard him (Barth) as a great heretic, capable of rendering service to the Church Catholic, like Marcion and Tertullian, but only when his intemperate zeal for certain half-truths is tempered by the richer experience and soberer judgment of all Christendom." He wishes that Americans would turn to English theology, notably that of Inge, Tennant, Oman, and

Temple, and learn how to "include the truth of modernism and the truth of the whole modern era in a more comprehensive body of truth"; rather than "react against reason altogether, as Continental Europe is in danger of doing."

Dr. Horton sees that the Anglican Church is Catholic, in at least its most important theological strain. The Oxford Movement restored, or reemphasized, the stress on "the continuity of the Church, the central importance of the sacraments, and the trustworthiness of churchly tradition as a corrective to the vagaries of private judgment." He gives full outlines of the views of the authors of *Essays Catholic and Critical*, and of Dr. Temple; and also sketches the more Protestant theologies of Dr. Oman, Dr. Inge, and Dr. Tennant.

Unquestionably he schematizes too readily: there are party divisions in England, but not quite so sharp as he suggests (although he admits this on one or two occasions). "Southwick" should of course be "Southwark"; Dr. E. O. James is a distinguished priest, not "a scientific layman unversed in theology"; Thornton's *Incarnate Lord* is wrongly titled; the Anglican Society does not represent any "central party" in the Established Church; Dr. Bouquet of Cambridge is not a professor; the reviewer has never heard of anyone driven to Rome by the rejection of the Deposited Book—probably some would have gone if it had been adopted! Eastern Orthodoxy is not yet, in all patriarchates, in communion with Canterbury; Unitarianism is anything but vigorous in England today—it is a dying sect, despite Dr. Jacks and Manchester College in Oxford. Sacramental views of Catholics are in five places called "sacramentarian," a term which properly refers to Zwinglian or low eucharistic theology, not to the high notion of sacraments to which reference is being made.

On the other hand, the book will do much good in American Protestant circles, in offsetting the tendency there to turn from the immanentist "social-gospel" Christianity of yesterday to a new fundamentalism. "Divine revelation and human reason, divine grace and human effort are not . . . contradictory principles, but correlative principles," and the Christian revelation can only be understood against a revelational universe. But we wonder if historical, incarnational, sacramental theology (which Dr. Horton and many others, such as Dr. vanDusen, Mr. Bennett, and their friends, see is necessary) can be had without the institutional and liturgical life of the Catholic Church.

W. NORMAN PITTINGER.

Boswell's Original Manuscript

BOSWELL'S JOURNAL OF A TOUR TO THE HEBRIDES WITH SAMUEL JOHNSON, LL.D. Now first published from the original manuscript, prepared for the press by Frederick A. Pottle and Charles H. Bennett. Viking Press. 1936. Pp. xiv-435, with map and facsimiles. \$5.00.

NO FIELD of literature in recent years has witnessed so many stimulating discoveries as that in which is recorded the name of James Boswell. For more than a century scholars had believed that the rough drafts of his most important works were irretrievably lost, especially since an earlier discovery of Boswell's papers in Malahide Castle revealed for the most part only the journals of continental trips and a few pages of the *Life of Johnson*. By a happy accident, however, the original manuscript of the *Tour* has come to light, and although now somewhat injured by the effects of dampness and the crumbling of age, it can supply about 600 leaves of the original total of probably 675.

The *Tour* as originally issued in 1786 was by no means unfaithful to the events and experiences of the trip to the Hebrides. It set forth local customs, described the landscape, indicated important landmarks, revealed the character of the Highlanders, but chiefly it preserved imperishable glimpses of the warm personality of Doctor Johnson—that lovable "high-Church Tory" whose rough exterior could not hide the deep spiritual life within and his rare kindness for his fellows. It illustrated, moreover, Johnson's efforts to set aside his mild prejudices against the Scotch

and against Dissenters, and faithfully depicted him as he accepted the rugged hospitality of a region that did not yet enjoy all the refinements of life or the pleasures of thought and literature. It was a view of one whose genius, well known and appreciated on the Strand, could not be hidden even among the rocks of Scotland—of one who never ceased to see life sanely and with instant penetration.

The present edition announces for the first time the publication of Boswell's original journal notes with passages hitherto suppressed. That it is not designed for the scholar is evident from the many liberties which the editors have taken to produce a continuous narrative without ponderous footnotes, original spellings, exact transitions, and critical apparatus. They have blended not unsuccessfully the text of the manuscript with portions of both the first and third printed editions in order to give to the average reader the benefit of all available materials, so that he may now, through part of the text at least, read the sentences as Boswell wrote them from day to day in his three notebooks before the thorough revision was made for the printer. Thus he may enjoy not only the spontaneity and frankness of the rough drafts, but also read in published form for the first time the passages which Edmond Malone and Boswell suppressed lest they hurt the feelings of contemporaries or violate 18th century taste. Examples that fall under the latter heading include accounts of what was eaten *en route*, the rarity of clean bed linen in very respectable homes, and instances of occasional ribaldry. None of these passages, however, is particularly offensive today. Many long passages in which Boswell dwelt upon his own feelings and moods were rightly omitted in 1786 from a work that sought chiefly to reveal the character of Johnson, but they are welcomed by a generation that has come to value Boswell for himself. Some will doubtless be disappointed because the new material, though highly interesting, does not alter the traditional concepts of Johnson. By others, however, it will be hailed as a further evidence of the sincerity and competence of Johnson's greatest biographer.

KENNETH W. CAMERON.

The Bishop of Bradford's New Book

THE GOSPELS AND THE CRITIC. By A. W. F. Blunt, Bishop of Bradford. Oxford University Press. \$1.00.

THIS is just the book for the non-specialist who wishes to learn as simply and easily as possible the main facts about modern Gospel study. Before his elevation to the episcopate Dr. Blunt had made a high reputation for himself as a New Testament scholar, so that the book is written with abundance of technical knowledge. He describes the three 20th century schools, the Liberal Protestant, the Eschatological, and the Form Critical, in turn, states the strength and weakness of each, and concludes with a sagacious summary of results.

B. S. E.

E. F. Benson at His Best

THE WORSHIPFUL LUCIA. By E. F. Benson. Doubleday, Doran. \$2.50.

ALL ABOUT LUCIA. By E. F. Benson. Doubleday, Doran. \$2.50.

AT THE END of *Mapp and Lucia* we left the latter settled at Tilling. And now we find her, on the eve of her 50th birthday, reading an obituary of Dame Catherine Winter-Glass, "a shining example of a conscientious woman of middle age determined to make the world a better place." Thus Lucia is inspired to spend the rest of her "wasted" life as an active philanthropic force in the community. So she interests herself in the unemployed, the roads, the slums, the hospital, in finance and taxes; and in so doing she naturally stirs Miss Mapp (now, if you please, Mrs. Benjamin Mapp-Flint) to emulation. A state of civil war in Tilling ensues and the social blood-pressure runs high; before the town council election a procession down the High street bears banners, "Vote for Mrs. Lucas, Friend of the Poor! Down with Mrs. Mapp-Flint, Foe of the Poor!" The vote is a tie, but a vacancy in the council occurs later and to this Lucia is coöpted. And the book closes with the soul-satisfying triple victory of our heroine; settled in the Garden Room, married to Georgie and certain to become Tilling's next mayor.

So we put this latest volume on the shelf beside the others—*Queen Lucia*, *Miss Mapp*, *Lucia in London*, and *Mapp and Lucia*. And as we do so we realize how terribly worn are the bindings of these faithful four—that is, if the kind friends who have bor-

rowed them have ever returned them. Hence how welcome is their reappearance in this attractive Omnibus! Can we ever forget the cook-Guru crying "Om"? Or the duplicate dresses of kingfisher blue? Or Queen Charlotte's mittens? Or, most wonderful of all, the cruise on the table-top and the return to find the cenotaph? Anne Parish contributes a foreword and Gilbert Seldes an introduction that fittingly labels these tales "The most enchantingly malicious work ever written by the hand of man."

Both the charming jackets show the steep Tilling street, with the unforgettable Garden Room at the top. As a matter of fact, this Garden Room is real; it was at one time the study of no less a person than Henry James, when for many years he lived at Lamb House across the garden. It is now the study of the present author, the last remaining of the Canterbury Bensons.

M. P. E.

New Testament Backgrounds

JEWS AND GREEK: TUTORS UNTO CHRIST. By A. C. Purdy and G. H. C. Macgregor. Scribners. 1936. \$2.75.

RESEARCH into New Testament "background," both Jewish and Hellenistic, has progressed richly in the past generation and the authors have done good service in gathering its results together into a single volume. By drastic condensation space has been found for treating a surprising number of topics; so many in fact that the book is designed primarily as a work of reference rather than as a volume to be read right through. But as a reference work it is all that could be desired. When the facts on any topic are established these facts are stated succinctly; where the facts are disputed the conflicting opinions are set down objectively and adequate bibliographical references are given for those who wish to investigate further.

B. S. E.

Slogans and the Catholic Faith

(Continued from page 72)

ences, abandoning the Faith of the ages, and all coming together in a vague group aiming at Higher Things. It would hardly seem necessary to point out the difficulty of reconciling such a goal with the position to which we are solemnly committed, or with the fundamentals of the Christian religion as it has existed from the beginning.

When the open pulpit was defeated in 1907, and the present much-abused proviso took the place of the resolution of the deputies, liberal Churchmen expressed satisfaction. Their end had been attained. With keener vision than ours, they saw that in time the Church's sense of shock would be undermined, and once the principle of the Divine commission of the Gospel were ignored, it would only be a step to a complete denial of the priestly office. Already we have seen furtive attempts. Thank God, a wave of indignation swept over the Church when at a gathering of Christians a Protestant minister celebrated the Communion at one of our Altars. But it was only a wedge. If Catholics remain dormant, it will not be long before another and another such act will be perpetrated; our sense of shock will be worn down and we shall finally awake one morning to find ourselves committed officially to a denial of the Christian doctrine of the ministry. God can take away our candlestick, as He could that of the Church in Ephesus, and it will be no consolation to us that remain then if we have incense, bells, and vestments.

SILHOUETTE

BARE TREES

Against clear skies,
Branches storm-swirled, and twigs
Twisted by winds—so souls shall stand
At last.

GERTRUDE G. JUDD.

NEWS OF THE CHURCH

No Social Security for Church Workers

Act of Congress, Church Pension Fund Leave Lay Employees With No Provision for Old Age

By THOMAS F. OPIE

WASHINGTON—While representatives of the Federal Council of Churches, representatives of race relations commissions, representatives of Church pension funds, and of many social welfare groups have appeared before the Committee on Finance, U. S. Congress, in connection with certain pleas bearing on the Social Security Act, which went into effect, for collections, on January 1st, a careful perusal of the hearings, covering more than 1,300 pages, does not show that the hundreds of lay employees of Churches have had a spokesman in Washington. The bill, which provides old age benefits based on taxes collectable from the first of the new year on, does not provide for any payment until 1942, and then not for Church employees.

NO HEARING FOR LAY EMPLOYEES

Your correspondent has been unable to elicit any information that would tend to show that the Social Security Board, 1712 G street, N. W., Washington, or the Committee on Finance, dealing with Senate Bill S. 1130, has had placed before it the claims of church sextons, charwomen, cleaners, day employees—all of whom, it would appear, must be ruled out of old age benefits from this bill, since Churches on the whole have been exempted and allowed to continue their own pension funds.

UNIQUE ARRANGEMENT NECESSARY

They will not have part in this provision for old age, it now appears, unless some special and unique arrangement can be made in their behalf. Just what Churches may do to establish status in this connection, on behalf of thousands of men and women who are employed by Churches throughout the land, does not appear to this writer—and so far he has been un-

(Continued on page 87)

Chinese Church in Manila Pays Pledge a Year Ahead

MANILA—St. Stephen's Chinese congregation here, the Rev. Henry Mattocks, rector, have again paid their annual apportionment to the general and diocesan budget a year in advance.

Every Thanksgiving Day for the past three or four years a thank offering so generous that it takes care of the parish's financial responsibilities a year ahead has been taken up at a special service of thanksgiving.

Draft Bill for Control of Religious Groups in Japan

TOKYO (NCJC)—The Cabinet has drafted a bill for the control of religious organizations.

The Christian representative on the governmental commission for the study and revision of the bill is convinced that the main purpose of the bill is to control the numberless pseudo-religions which in recent years have come into being and spread rapidly throughout the Empire.

Some of these, like Omotokyo and Hitonomichi, that numbered their adherents by the hundreds of thousands, have already come under the government's ban because of their dangerous doctrines and questionable morals.

Contrary to past experiences, objections and suggestions from the Christian representative are being given most careful consideration not only by the government but by the Shinto and Buddhist members of the commission as well. The National Christian Council has expressed its desire to cooperate with the government in fashioning as effective a bill as possible.

New Use for Verse Found by Peekskill Clergyman; Delinquent Pledges Paid

PEEKSKILL, N. Y.—A new use for verse has been discovered by the Rev. Frank C. Leeming, rector of St. Peter's Church here. Asked by the treasurer, A. C. Maxheimer, to send a letter to those who had failed to keep up their pledges for the past year, Fr. Leeming promised to do so. He found the work more difficult than he expected, and decided to sleep on it. As he lay in bed a poem came into his mind that seemed more effective than a letter would be.

Of the poem's seven verses, the sixth contained the most telling appeal:

"My poetry is terrible;
Why did I start this way?
A check from you to Christ's own Church
Will chase my muse away."

Collections were phenomenal.

Parish Normal School Held

CHICAGO—A parish normal school, intended to strengthen the educational program of the parish, is being conducted at St. Paul's Church, Kenwood. Leaders of the school are the Rev. Edward S. White, rector, Church of the Redeemer, and the Rev. John M. Garrison, director of education at Christ Church, Winnetka. Four weekly sessions of the school have been planned. The Rev. F. C. Benson Belliss is rector of St. Paul's, and the Rev. Arthur Willis superintendent of the church school.

Abolish Slums, Plea of Bishop Manning

New York Diocesan Scores 17 Miles of Slums; Urges Clearance as Resolution for 1937

NEW YORK—Bishop Manning of New York, who was scheduled to preach in the Cathedral of St. John the Divine on the morning of the first Sunday of the new year, January 3d, was not able to be present owing to an attack of influenza. Dean Gates of the cathedral read Bishop Manning's sermon, which was a call to a better life in the year just begun, emphasizing the need for clearing up the slums. The sermon said in part:

"First, for our individual life, let us leave behind and forget the mistakes and shortcomings and failures of the year past. Our sins, whatever they may be, are to be repented of and confessed and left behind. We need to realize more fully the meaning of that great article of the Christian Creed, 'I believe in the forgiveness of sins.' And especially let us leave behind the remembrance of any wrongs or injuries which we feel have been done to us. There is nothing which so weakens us and robs us of happiness as carrying in our hearts a resentment against someone who has treated us badly, and there is nothing which is more contrary to our religion.

"Second, for our life as a community in this city of New York my wish for 1937 is that we may have a great civic movement against the longer continuance of the wretched slum dwellings in which many of our people are obliged to live. It is true that such slums exist in all our large cities and in many of our smaller ones; but this is no excuse for them and New York ought to lead the way in refusing longer to tolerate them. Decent housing conditions are vital to right living. Religious and social workers know that the slum district aggravates every bodily and physical ill to which human life is subject.

SEES SLUMS AS FOUR-FOLD EVIL

"There are in New York City 17 square miles of slums with living conditions such

(Continued on page 84)

Mississippi Coadjutor is Injured in Auto Accident

MERIDIAN, MISS.—Bishop Green, Coadjutor of Mississippi, was hurt in an automobile accident, December 30th. Although the car was a complete wreck, the Bishop was not seriously injured.

A severe gash on the forehead and shock were sustained by Bishop Green, who expects to be fully recovered in time to open the diocesan council, January 19th, in Jackson.

More Than 1,200 at Brotherhood Service

Offering of More Than 575 Yen Received at Brotherhood of St. Andrew Service in Japan

By PAUL RUSCH

TOKYO—In the large auditorium of Waseda University, the foremost non-Christian private university of Japan, with its large stage converted for the day into a great chancel and sanctuary, the five year old national Brotherhood of St. Andrew held its annual service of thanksgiving and rededication on November 30th. The service was attended by more than 1,200 Churchmen, the majority of whom came from the three metropolitan dioceses of Tokyo, North Tokyo, and South Tokyo, but with a goodly representation from the more distant dioceses of the Empire.

Five bishops, 83 priests, and a choir of more than 100 young men singers made up of university, middle school students, and representatives of college glee clubs, YMCA's, and other religious groups, participated in the service. A young layman, Mitsuo Kitagawa, officiated. The lessons were read by two lay readers of the Brotherhood, the first lesson by the new president of the Brotherhood, Tsumoru Matsuura of South Tokyo, and the retiring president, Dr. Yoshitaro Negishi, read the second lesson.

At the close of Evensong, representatives of chapters in all parts of the Empire carried to the chancel and deposited on the great alms basin held by three acolytes the annual Thank Offering envelopes of members. Bishop Walsh of Hokkaido received the offering and placed it on the Altar.

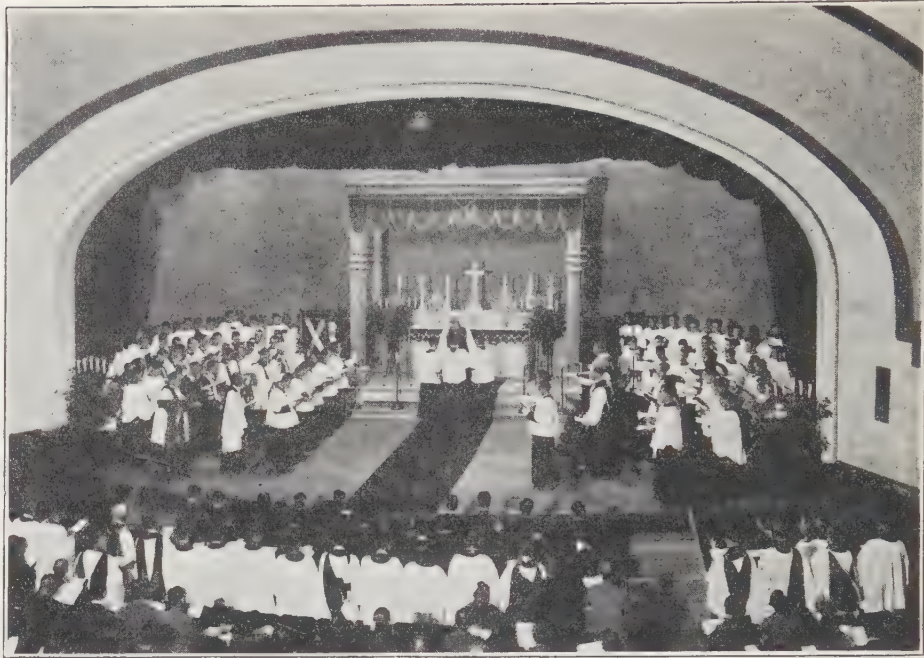
MORE THAN 575 YEN RECEIVED

The offering for 1936 goes to aid in the extension of the Church in the Hokkaido, the most impoverished of the 10 Nippon Seikokwai dioceses. Up to this writing more than 575 yen has been turned over to the Bishop and with late contributions still coming in, it is expected that the 1936 offering of Brotherhood men will reach 700 yen. The offering this year more than doubled any of the previous four annual offerings.

The rededication of Brotherhood men and boys was then conducted by the national chaplain, the Rev. Dr. P. O. Yamagata. The sermon was preached by the Rev. Seiichi Miura, rector of Holy Trinity Church, Kumamoto (Kyushu diocese), and Bishop Matsui of Tokyo brought the great service to a close with prayers and his benediction.

Bishop Oldham to Speak in Ohio

COLUMBUS, OHIO—Bishop Oldham of Albany and the Rev. John Howard Melish, rector of Holy Trinity Church, Brooklyn, are two of the prominent speakers at the 18th annual Ohio Pastors' Convention which will be held in Columbus, February 1st to 4th.



PRESENTATION OF JAPANESE BSA OFFERING

The offering, expected to reach 700 yen when all collections are complete, goes to the impoverished diocese of Hokkaido.

5th Anniversary Dinner of Japanese Brotherhood Held; Mr. Kaneko Speaks

TOKYO—More than 450 members and invited guests attended the 5th anniversary dinner of the Japanese Brotherhood of St. Andrew in the Waseda University dining hall, November 30th, following the service of thanksgiving and rededication. The retiring president, Dr. Yoshitaro Negishi, presided.

Greetings came from the American, Canadian, Chinese, British, and Jamaican branches of the Brotherhood, as did cabled greetings from Bishop Hobson of Southern Ohio, chairman of the American Church's Forward Movement Commission; and from Dr. John W. Wood, head of the Department of Missions of the American Church. Greetings also came from the Presiding Bishop of the Church in China, and from the Church in Korea. From this later came in addition a check for 100 yen as a contribution from the men and boys of Korea to be added to the 1936 Thank Offering for the Church in Hokkaido. This is the first time that the Church in Korea has joined in the annual Brotherhood Thank Offering. Among other greetings read at the dinner was one from Joseph C. Grew, American Ambassador and one of the enthusiastic supporters of the Brotherhood movement.

MESSAGES OF CONGRATULATION

Messages of congratulation and encouragement were given by Tsunataro Hashimoto, head of the Religious Bureau of the Department of Education; the Bishop of Tokyo representing the House of Bishops of the Nippon Seikokwai; Dr. Akira Ebisawa, head of the National Christian Council of Japan; Tadaaki Nemoto, representing the Seikokwai Young Men's League, and the Rev. P. C. Daito, rector of St. John's Church, Tokyo, chairman of

the 50th anniversary celebration committee of the Nippon Seikokwai.

Tadao Kaneko, secretary of the Japanese Brotherhood, who arrived back in Japan November 27th from a three months' tour of the Churches in the United States and Canada, made a stirring address on North American Churches and reported on the conventions of the Canadian and American Brotherhoods. He pleaded for international brotherhood as the one way to make Christ known to all peoples and he restated the opening plans for the drive to win 100,000 new men and boys within 10 years to Christ through personal work. The most stirring period of his talk came when he described to the assembled Churchmen the scenes of the final interment of their beloved Bishop and leader, the late Rt. Rev. Dr. John McKim, held on September 12, 1936, at Nashotah, Wis., and at which final ceremony, Mr. Kaneko, as representative of the Japanese Church, carried the urn of ashes from the chapel to the cemetery.

The annual meeting of the council of the order was held at noon at Okuma Kaikan, formerly the residence of the late great Marquis Okuma.

Methodist Promises "Radicalism"

CHICAGO (NCJC)—Dr. Jesse L. Murrell, staff member of the Methodist Board of Education, elected to replace the Rev. Owen M. Geer, recently ousted for alleged radical views, pledged the propagation of a "radical way of life," as Christians understand that term, at a meeting here of staff members of the Methodist Episcopal Board of Education, conference directors, and conference counsellors.

"I shall persistently and consistently cause the attention of young people to be called to the fact," Dr. Murrell declared, "that genuine Christians are engaged with God and by His help in the business of changing lives and society into nobler forms."

Forward Movement Progresses in Cuba

Advent Corporate Communion Well Observed; Lent Booklet of Daily Readings in Preparation

By J. H. TOWNSEND

HAVANA, CUBA—The Forward Movement is maintaining its slow but steady progress. Bishop Hulse sent a personal communication to all the Americans, English people, British West Indians, Cubans, Spaniards, and others whom he has confirmed throughout the years and who are still here on the island, urging them to remember their privileges and responsibilities and receive the Holy Communion at the beginning of Advent. This met with general and on the whole satisfying results.

In many of the missions, notably the cathedral in Havana, every member canvasses were held. In Havana and La Gloria the Woman's Auxiliary have held successful bazaars. La Gloria has two branches of the Auxiliary—one in English and one in Spanish.

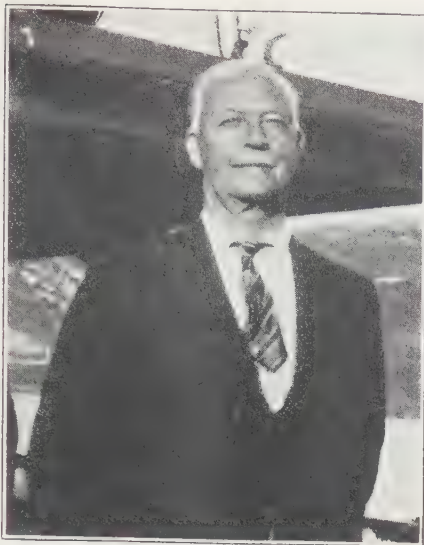
The Forward Movement committee for Cuba is now having printed a daily reading booklet for Lent, the first of its kind in Spanish. A new life of Christ for the use of older classes in church schools and for private study has also been prepared and will be published early in the year. Later a course in prayer will also be issued. Those of us who had struggled for years with practically no provision by the authorities for proper literature and church school material will realize what a blessing this means.

The Bishop has completed his first long visitation, having traveled about 1,500 miles, visiting places from Moron to Guantanamo. In Woodin and Jigui, under the direction of the Rev. Ignacio Guerra, recently ordained, the work has taken a new lease on life. In La Gloria the Bishop has decided to purchase the property adjacent to the Church with the house, owned by Charles Burford and generously offered by him at a very low figure, with the gift of two lots besides. This will give us a complete and useful plant for this extended country work.

Form Lansing, Mich., Round Table

LANSING, MICH. (NCJC)—Steps toward forming a Lansing Round Table of Catholics, Jews, and Protestants which will become affiliated with the National Conference of Jews and Christians, were taken at a meeting of a group of local residents representing the three faiths.

Dr. Edwin W. Bishop, senior minister of Plymouth Congregational Church; Fr. John O'Rafferty of St. Mary's Roman Catholic Church; and Rabbi Herman Rossenwasser of Congregation Beth El, were appointed as temporary co-chairmen to arrange for an organization meeting to be held in February. The program as outlined provides for charter and associate memberships.



GEORGE PARSONS

After many years' service, Mr. Parsons retires this month as London correspondent of "The Living Church."

"Other Yourself," Plea of Bishop for New Year

CHICAGO—Good will among peoples and nations and the ability to "other" oneself—these were the hopes for 1937 as expressed by Bishop Stewart of Chicago speaking before the interfraternity group of the city.

"The miracle of Christ's character," said the Bishop, "is that He uncovered the secret of happiness and peace. What is it? Not acquisition but distribution; not hate but love; not meanness but magnanimity; not getting but giving; not grasping but loosening up."

"I wish for the world this coming year something deeper than merely peace. Something necessary for peace, the cause of which peace is the effect. Before one can have peace he must have good will and that means every nation must learn to *other* itself and every person must learn to *other* himself. That is the ability to see one's self from the other person's point of view."

"Christ did exactly that. He *othered* Himself, took upon Him the form of a servant, and looked back at God and out upon the universe from the point of view of poverty and misunderstanding and loneliness and need."

To recover that essential spirit of Christ is the task which faces the world at the present time, asserted Bishop Stewart.

Chicago Shelter Serves 1,200 New Year Dinners

CHICAGO—New Year's day, like Christmas, was a busy day for the Rev. Canon David E. Gibson and his staff at the Cathedral Shelter, one of the Church's settlements in Chicago. More than 1,300 unemployed men were served Christmas dinner at the Shelter and more than 1,200 on New Year's.

Each meal consisted of a wholesome menu—meat, rolls, coffee or milk, and bananas or some dessert. It is estimated that more than 10,000 persons were assisted by the Shelter in one way or another during the Christmas season.

Bishop Perry Sees Religious Conflict

Presiding Bishop Declares War in Europe Finds Echo in Banishment of Religion from U. S. Schools

PROVIDENCE, R. I.—In a New Year's radio address, January 3d, Bishop Perry of Rhode Island, Presiding Bishop of the Church, declared that the war between irreligion and religion is extending over both Europe and America. "There is at stake," he declared, "the preservation or destruction of the principles which secure the peace and unity of mankind."

The address was delivered over the Columbia Broadcasting System. The Presiding Bishop spoke from Providence. Tracing the course of anti-Christian forces upon the continent of Europe he stated:

"If at this distance from the conflict you take refuge in the comfortable thought of our country's isolation, watch the same struggle near at hand as it is covered under the semblance of peace. See the influences creeping into the home life of America to weaken the moral fiber and dull the spiritual vision of the young."

IRRELIGION IN SCHOOLS ATTACKED

"Hear the voices of cynicism, or defiant atheism, allowed without challenge to poison the minds of students in our universities. Think how shamelessly the teaching of religion has been banished from our public schools."

"Such attacks upon fundamental faith in God are fatal to moral and spiritual health."

Declaring that there are "inherent spiritual faculties" in man which await only opportunity to become effective, he pleaded:

"Open to them the doors of the home and of the school. At this very moment on the first Sunday in the year, the call of God through the Church is waiting the response of thousands who have resisted without reason."

PRAISES HANDLING OF BRITISH CRISIS

Bishop Perry praised the "adherence to unshaken standards" and "steadfast obedience to the divine will" of Great Britain in its recent crisis. He called upon America to show a similar devotion to the religion which, he declared, characterized the founding fathers.

"Shall America," he asked, in closing, "go forward through the coming years as faithful to the same ideal? The answer will be found not in official decrees, but in the turning of the nation's heart to God. It will be shown in 'pure religion breathing household laws.' It will be proved by such entire self-consecration as will bring to each and every heart the joy of a New Year. So will it become indeed the Year of our Lord."

New Sister of St. John Baptist

RALSTON, N. J.—On December 17th, Bishop Washburn professed Sister Susinne Paula, as a Sister of the Community of St. John Baptist. She was Miss Susinne Ruby of Towson, Md.



COUNCIL MEETING OF JAPANESE BROTHERHOOD
Dr. Yoshitaro Negishi, retiring president, is shown making his report.

10-Year Evangelism Drive Stressed by BSA Council

TOKYO—The annual meeting of the council of the Brotherhood of St. Andrew in Japan was held November 30th at Okuma Kaikan, formerly the residence of the late great Marquis Okuma.

Each of the 10 dioceses of the Church was represented in the council meetings. The whole attention of the Brotherhood, the council reaffirmed, is to be directed to the 10 year campaign to win 100,000 new men to Christ through personal work. A systematic scheme of education and re-dedication is to be carried on through the Japanese Forward Movement being sponsored through the Brotherhood and through rural and educational work. A major item in the 1937 budget calls for 5,000 yen to support and sponsor definite rural centers of evangelism. Special emphasis will be placed on a development of junior Brotherhood work throughout the Church and in addition to the annual con-

ferences on Leadership Building, a junior work conference will be held in 1937. Every effort will be made to complete the underwriting of the Second Five Years' Plan during 1937 to realize the national St. Andrew's House in Tokyo to serve as a national center for men's work in the Church and the national conference plant. The annual report contained the following statement:

"Relations with every branch of the Brotherhood throughout the world are growing and through this relationship we are inspiring the older branches to greater activity while they are giving us remarkable support in all our plans for growth here."

Elections resulted as follows: Dr. Yoshitaro Negishi, president since the formation of the national Brotherhood in 1931, retired and Tsumoru Matsuura, one of the lay leaders of the diocese of South Tokyo and formerly president of the Yokohama YMCA, was elected president. The Primate of the Church, the Most. Rev. Dr. Samuel Heaslett, Bishop in South Tokyo, was reelected honorary president and the other Bishops as honorary vice-presidents. Dr. Negishi was also elected an honorary vice-president.

"Diocese" Marks 50th Anniversary

Official Publication of Chicago Was
Started in 1885, Suspended Pub-
lication for Two Years

CHICAGO—The *Diocese*, official publication of the diocese of Chicago, is this month celebrating the completion of 50 years of publication.

Started in 1885 by the late Bishop William E. McLaren, the publication has been published continuously with the exception of two years prior to 1900.

Its career has been varied in appearance and financial success. At first it was merely a four-page newspaper; then it took on magazine form; next it became a pictorial sheet and then settled down into magazine form, size 6 by 9 inches.

The late Bishop Anderson, Presiding Bishop, edited it for several years. During his management, he published in it his *Letters to Laymen*, since reprinted in book form.

Other editors have included Archdeacon E. R. Bishop, Dr. Joseph Rushton, Dr. D. S. Phillips, Dr. A. C. Richards, now head of Dubose School, Monteagle, Tenn., the Rev. C. K. Thomson, the Rev. K. O. Crosby, and the Rev. Herbert B. Gwyn. Angus Hibbard, prominent Chicago layman, was the first lay editor.

Since 1925 the *Diocese* has been ably edited by Joseph E. Boyle, a capable journalist who is also publicity director of the diocese of Chicago.

During the past 12 years the magazine has been published under direction of the Church Club of Chicago on behalf of the diocesan council. Two years ago, parochial editions of the magazine were instituted and today nine parishes have special editions.

Rufus M. Jones to Lecture at Pacific Pastoral Conference

BERKELEY, CALIF.—Announcement has been made that Rufus M. Jones, noted American mystic and writer, will be the Earl Lecturer at the annual pastoral conference here, January 26th to 29th.

The Church Divinity School of the Pacific and its students participate in the conference through the Pacific School of Religion, with which it is associated. Dr. Jones, who was professor of philosophy at Haverford College from 1901 until his retirement in 1935, will deal in his lectures with Continuous Revelation.

New Jersey W. A. to Hear Negroes

TRENTON, N. J.—Jubilee singers of the Church Institute for Negroes will present a program of religious and secular songs at the annual meeting, January 13th, of the Woman's Auxiliary of the diocese of New Jersey at Holy Trinity Cathedral.

Dr. Robert W. Patton, director of the Church Institute for Negroes, will introduce the quintet of male singers, whose program will be of unusual character.

New Printing Now Ready

SOME ASPECTS OF CONTEMPORARY GREEK ORTHODOX THOUGHT

By the Rev. FRANK GAVIN, Th.D.

After having been out of print for several years, this important work, the ground of which is covered by no other in the English language, is once more available. With an erudition resulting from the study of Greek theological works extending over many years and supplemented by personal conversations with distinguished Greek theologians, Dr. Gavin is able to interpret for Anglican readers the real thought of the Greek Church concerning cardinal doctrines of the Christian faith as well as to describe the present treatment of those subjects in contemporary Greek literature. The volume is, indeed, a complete guide to Orthodox thought.

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Lynching Decrease Laid to Churches

**Denunciation of Lax Officials by
Clergymen and Churchwomen
Aids in Saving Negroes' Lives**

BIRMINGHAM, ALA. (NCJC)—Vigorous representations made by clergymen and Churchwomen of Dalton, Ga., when a Negro was lynched in that Georgia hamlet last summer, was credited last week with saving the lives of two more Negroes whom a mob of more than 100 white men tried to seize and kill.

Officers of Dalton and the county in which it is located recalled the widespread criticism which the local pastors brought down upon them following the former lynching—that of A. L. McCamy, in August. As a result they moved speedily and successfully to spirit the two suspects of attempted murder to Rome, Ga.

Their failure to do it in the former instance cost the life of McCamy, and this laxity on their part met with sharp public denunciation from six pastors in Dalton, and later from 700 Georgia women members of the Federated Missionary Societies.

In the last instance the Negro suspects are accused of attempted murder of a Dalton grocer. The stronger jail at Rome was later menaced by an invading mob from the county where the crime occurred, and for the second time the Negroes were moved—this time some 20 minutes before the arrival of the mob. They are now in the Atlanta jail.

REPORT ON LYNCHINGS PUBLISHED

This occurrence in Georgia serves to emphasize the meaning of the report on lynchings for 1936, made public last week from the office of the president at Tuskegee Institute, Alabama. The statistics on this dread specter for the Black man in the South show that in the year just ending, Georgia, of all the Southern states, led with five. A former undisputed leader in this race for a doubtful honor is Mississippi, which, with surprising reversal of form, has against its record but one lynching in 1936. Arkansas had two, and Florida had one. All lynched persons were Negroes.

According to President Patterson of Tuskegee, officers prevented 35 lynchings, 30 of the number in the South. His report reveals that six of those killed by mobs were in the hands of the law and authorities in these cases allowed the prisoners to be taken from them—often without a show of resistance. Two were taken forcibly from jails.

CONSIDERABLE DECREASE SEEN

In spite of its dreary record of nine lives taken, Dr. Patterson insists his figures tell a considerably more cheerful story than in any recent year. In 1935, for example, the number was 20; in 1934 it was 15, and in 1933 there were 28 lynchings. Asked to comment on his figures, Dr. Patterson suggested that the new position of the Churches in the South of vigorous denun-

ciation was more helpful than the policy once pursued of closing their eyes to the outrages. Dr. Patterson's remark was prefaced by memory of the days when ministers in small Southern towns considered it impolitic to discuss lynchings from their pulpits.

"It is illuminating," he continued, "to note the crimes for which the nine killed this year were lynched. Six of them were for assault or attempted assault. Only one was for murder. Activity in a sharecropper strike cost an Arkansas Negro his life. No charge was ever made public against the ninth victim on the list.

Inference to be drawn from this year's summary is that officers do try to protect their prisoners in many cases. Out of 39

cases in the South, they succeeded in 30. But in a relatively high percentage (24%) of the cases the authorities still capitulate to the demands of the mob.

Patronal Festival of SSJE

BOSTON—On the first Sunday after Christmas, the Church of St. John the Evangelist celebrated its patronal festival. At High Mass the preacher was the Rev. Spence Burton, SSJE, superior of the Society in this country.

In the late afternoon a meeting of the congregation was held, followed by Benediction of the Blessed Sacrament. At the meeting Fr. Burton announced that the Christmas offering was the largest in many years—more than \$900.

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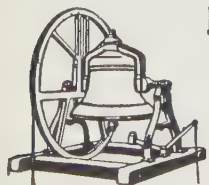
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BELLS

Honor Bishop Taitt Upon 75th Birthday

Pennsylvania Diocesan Praised by
Senator Pepper for Distinguishing
Between Sins and Sinners

PHILADELPHIA—An unfailing quality of being able to distinguish between sin and sinners was mentioned by the Hon. George Wharton Pepper as one of three marks of the character of Bishop Taitt of Pennsylvania. Mr. Pepper was to have been a speaker at the birthday dinner tendered Bishop Taitt and being prevented by illness from attending he tendered his congratulations through a letter from the sick bed. The dinner was held at the Penn Athletic Club ballroom on January 4th, in celebration of the 75th birthday of Bishop Taitt. Seven hundred and fifty people were in attendance.

First, singleness of purpose; second, the embodiment of sanctity; and third, a fine example of Christian charity by virtue of which he is always able to distinguish between sin and sinners, were the three qualities of character mentioned by Mr. Pepper in a delightfully entertaining congratulatory letter. It was read at the close of the dinner by Dr. Edward M. Jeffreys, rector of old St. Peter's Church and president of the standing committee of the diocese of Pennsylvania, which arranged the dinner.

A beautiful cake bearing 75 lighted candles was carried in and placed before the Bishop. The other speakers of the evening were Bishop Sterrett, Bishop Cook, and Dr. Charles E. Beury, president of Temple University and a prominent layman of the diocese.

Abolish Slums, Plea of Bishop Manning

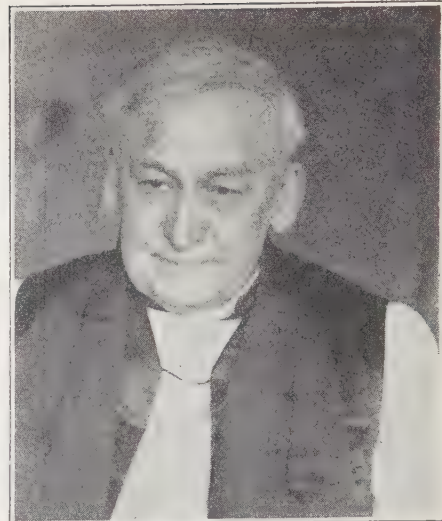
Continued from page 79

as I cannot attempt to describe. Those of us who are better placed have no right to rest content while any of our fellow citizens are housed under such conditions as exist in these slum dwellings. The continuance of such dwellings is a grievous wrong to those who are compelled to live in them; it is a menace to the physical and moral health of the community; it is a blot on the name of our city, and it is contrary to all the principles of religion. The intelligent civic leadership of our city is moving in this matter and the way must be found to provide decent and sanitary housing conditions for all the men, women, and children of New York, whatever their race, circumstances, or color.

"Third, in this year of our Lord, 1937, I wish we might see all over our land a great revival of interest in true and vital religion. Religion is the only foundation on which democracy can endure. Democracy cannot endure without the spirit of honor, industry, of moral obligation, of personal responsibility, of sacrifice for the sake of duty; and these things come only from faith in God and the teachings of religion.

SEEKS ADVANCE IN CATHEDRAL BUILDING

"And as one sign of this I wish that some generous individual or group would now



BISHOP TAITT

come forward and build the sanctuary and choir of this cathedral. If undertaken soon, the work could be completed before the opening of the World's Fair in this city in 1939. What a magnificent thing it would be if the vast numbers of people from everywhere who will then come to see this cathedral should see it in its true majesty and beauty with its sanctuary and choir completed and its glorious nave opened and in use!

"Fourth, for the whole world I wish that we might see in 1937 a cessation of the present reactionary movement to absolutism and dictatorship, and a return to the ideals of justice, brotherhood, and liberty which represent the real development and progress of the human race and which are the ideals of a true democracy. Certainly today we have reason to be thankful for our heritage of freedom under our democratic institutions and to do our utmost to preserve it."

MESSAGE AROUSES INTEREST

Bishop Manning's stirring message aroused great interest. That part of the message which dealt with slum clearance caused many New Yorkers, of all classes and many creeds, to recall that the first work to which Bishop Manning set himself when he became rector of Trinity parish in 1908 was the reclaiming of all the housing property owned by Trinity Corporation. During his four years as assistant rector, he had become familiar with the problem. It will be remembered that some of the houses were torn down and model dwellings erected in their places. Other houses were put in perfect order. Some of the housing property was already in good shape.

This work, done under Dr. Manning, became a pattern for experts in housing. Scores of them visited Trinity parish in order to study what had been done and the way in which improvements were maintained. Miss Dinwiddie, who was in charge of the improved housing, was afterward lent by Trinity to a municipal commission on housing, created as a direct result of the remarkable work done at Trinity.

The experts now working on the housing problem in New York City expressed delight that Bishop Manning is again leading the crusade for decent housing.

NECROLOGY



May they rest
in peace.



THOMAS TRACY WALSH, PRIEST

WALTERBORO, S. C.—The Rev. Dr. Thomas Tracy Walsh died in the Esdorn Hospital after a three weeks' illness. Funeral services were conducted in St. Jude's Church, January 10th, the Rev. A. W. Skardon, rector, officiating.

Dr. Walsh was born in Conway, S. C.,

September 28, 1866, the son of Joseph Travis Walsh and Mary Frances Congdon Walsh. He attended McLean Academy and the University of the South, graduating from the divinity school of the latter institution in 1896. The degree of Doctor of Divinity was awarded to him by Sewanee in 1927.

Ordained deacon in 1895 and priest in

JOHN W. GAMMACK, PRIEST

GLEN COVE, L. I., N. Y.—The Rev. John Wilson Gammack, a retired priest of the diocese of Long Island, died December 30, 1936, of injuries resulting from a fall in which he fractured his hip.

Born in Scotland in 1869, he was educated in Gordon College, and in Berkeley Divinity School in Connecticut. He was the son of the Rev. Dr. James Gammack and his brother, Arthur James Gammack, was also a priest. He was ordained deacon in 1897 by Bishop Niles of New Hampshire, and came to Long Island to take charge of St. Paul's Church, Glen Cove. The next year he was ordained priest by Bishop Littlejohn, and continued as rector of the same parish until 1917. He served in the World War, and after the war held civil positions in Glen Cove, being appointed city clerk in 1926 and elected commissioner of public safety in 1928. In 1929 he was recalled as rector of St. Paul's Church here, and served until December, 1931, when he retired.

The funeral was in St. Paul's Church on January 2d. The rector of the parish, the Rev. Lauriston Castleman, officiated, and five other clergy of the diocese were in the chancel. There was a large attendance of parishioners and townspeople. Burial was in the churchyard. He leaves a son and a daughter.

JAMES HENRY GORHAM, PRIEST

NEW YORK—The Rev. James Henry Gorham, OHC, died in St. Luke's Hospital on January 8th. He was in his 46th year. A Requiem Mass was offered in the Church of St. Mary the Virgin on January 11th, the Rev. Alan B. Whittemore, OHC, superior of the Order, being the celebrant. Interment was at Kent School, Kent, Conn., on Monday afternoon.

James Henry Gorham was born in Stamford, Conn., on August 6, 1891, the son of Edwin S. and Caroline Miller Gorham.

He prepared for college at Trinity School, New York City; was graduated from Princeton University in 1913 and from the General Theological Seminary in 1916. He was ordained deacon that year and advanced to the priesthood in 1917. He was received as a member of the Order of the Holy Cross in 1919. From 1921 to 1924 Fr. Gorham was in charge at Ripon, Wis.

He was stationed at the Holy Cross Mission in Liberia from 1924 to 1932. Since returning from Liberia Fr. Gorham had been instructor in general science in Kent School and chaplain of South Kent School.

Fr. Gorham is survived by his sister, Miss Mary A. K. Gorham. His father, the noted Catholic Churchman and publisher, and his mother died a few years ago.

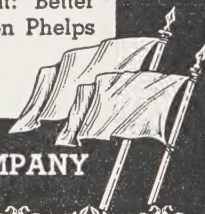
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1897 by Bishop Capers, he married Mary Pressey Fishburne two years later.

He was rector of St. Jude's, Walterboro, and the Church of the Heavenly Rest, Shirley, from 1896 to 1898, leaving to accept the rectorship of All Saints' Church, Hampton county, where he remained until 1901. From 1901 to 1905 he was located at Orangeburg, and from 1906 to 1909 was general missionary of the diocese of South Carolina. For a time he was in charge of St. Mark's Church, Chester.

He later accepted the call to the Church of the Good Shepherd, York, diocese of Upper South Carolina, where he served for 25 years. He reached the age of retirement in June, 1935, and moved back to Walterboro.

Dr. Walsh was a man of strong personality and marked ability, and led a most active life in his ministry. He will be remembered for his publications dealing with the history and teachings of the Church, mainly *Church Facts and Prin-*

ciples, which has had wide reading since its publication.

He was also the author of *Why Baptize Infants?*, *Antiquity of the Church of England*, *Why Use Forms of Worship?*, *Episcopal Church Merits*, *Why Be a Professing Christian?*, *Departed Souls*, *Sunday Observance*, *Facts and Principles*, and *The Word Abideth*.

Dr. Walsh was a deputy to the General Conventions of 1925 and 1928.

Bishop K. G. Finlay and several of the clergy of the diocese of Upper South Carolina were in Walterboro for the final rites.

JOHN DONALD SCHAAD

AUGUSTA, GA.—Funeral services for John Donald Schaad, who died at the age of 33 after an operation in Wilmington, Del., were held here by the Rev. J. H. Harris, rector of the Church of the Atone-

ment. Mr. Schaad was the son of the Rev. J. A. Schaad, who at present is temporarily in charge of Christ Church, Macon, until after Easter.

MRS. A. LEONARD WOOD

SALT LAKE CITY—Mrs. Loveday Marshall Treloar Wood died after a lingering illness, on December 13th. Mrs. Wood was the wife of the Rev. A. Leonard Wood, vicar of St. John's and St. Peter's missions and chaplain of St. Mark's Hospital. She was always a most devoted and loyal Church worker and most active in the affairs of the two missions.

Funeral services were held for Mrs. Wood on December 17th in St. Mark's Cathedral, Salt Lake City, as neither of the missions was large enough to hold those desiring to attend the service. Bishop Moulton conducted the service, assisted by the Very Rev. Franklin L. Gibson, Dean, and the clergy of the city.

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"Eternal rest, grant unto him, O Lord, and let light perpetual shine upon him."

The Saints pass by unseen, and yet
We feel their presence through the fret
Of years; the olden Saints are here
With our own saints, forever dear.
And ah, the glory of rebirth
That lights such afterglow on earth!
They pass, but we shall not forget.

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Plan New Technique in Work With Youth

Leaders from Midwest, National
Council View Aims and Methods
in Meeting at Chicago

CHICAGO—The whole field of the Church's work among youth was explored frankly and openly by a group of 15 leaders in the field from the middle west and the National Council, meeting here recently. As a result, much of the old technique is likely to be discarded and a move was started for the development of a new technique.

Know God—Serve Man—Build the Church. Those should be the primary aims of all young people's work, the conference group agreed. These aims should be attained not through any one organization or group; but through the whole category of work with youth—the church school, the acolytes' guild, the GFS, the young people's society, etc.

Chairman of the conference was the Very Rev. Victor Hoag, Dean of Eau Claire, Wis., and provincial chairman of young people's work. Present were the Rev. Dr. Daniel A. McGregor, executive secretary of the Department of Religious Education of the National Council, and the Rev. Dr. Theodore Wedel, secretary of college work.

The conference decided to invite Miss Dorothy Fisher, secretary of young people's work of the National Council, to lead three sectional conferences in the province early in February. These conferences are intended primarily for clergy in an effort to promote the program laid out by the group.

No Social Security for Church Workers

Continued from page 79

able to obtain any suggestions from the federal Social Security Board.

The federal government, through this Act, would seem to have definitely championed the cause of nearly every sort and condition of employe, with a compulsory plan of savings and automatic benefits—benefits accruing after the age of 65, on the part of those in whose behalf a small percentage of their salaries will have been paid in by their employers. But the class above referred to does not seem to be included in this beneficent and humane provision.

PENSION FUND BULLETIN

The Episcopal Church Pension Fund has just issued a bulletin which quotes the "excluding clause" in the Social Security Act as follows:

"Service performed in the employ of a corporation, community chest, fund, or foundation, organized and operated exclusively for religious, charitable, scientific, literary, or educational purposes, or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the

benefit of any private shareholder or individual. . . ."

The Pension Fund bulletin advises that the benefits which accrue to the clergy and their families under the Pension Fund exceed those indicated by the Social Security Act, but it also calls attention to the fact that there is "the problem of making some provision for the thousands of paid lay-workers of the Church." It does not undertake to set forth any definite suggestions as to the solution of this problem.

"The Social Security Act, in its present form, does not contain any voluntary feature," says the bulletin. "Those who are included under the Act have no choice in the matter nor can those excluded from the Act place themselves voluntarily under its provisions."

PROBLEM CALLED COMPLEX

"Lay employes of the Church . . . do not form a group similar to the clergy," says the bulletin—and it suggests that their problem is "far more complex, although increasingly important." Possibly General Convention might authorize the Department of Social Service or some other agency, commission, or committee to appear before the Social Security Board with some plan looking to a solution of this question, so far as it bears on the welfare of the Church's own lay employes.



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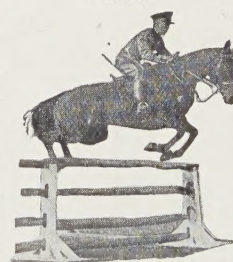
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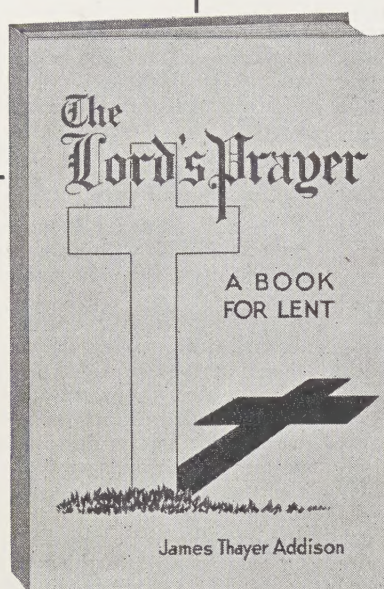
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